



BS 491 .N53 E9
Nicoll, W. Robertson 1851-
1923,
The Expositor's bible

THE EXPOSITOR'S BIBLE

EDITED BY THE REV.

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Editor of "The British Weekly," Etc.

COMPLETE UNABRIDGED EDITION

NEW YORK

A. C. ARMSTRONG AND SON

3 and 5 West Eighteenth Street

London: Hodder and Stoughton

1905

COMPLETE INDEX TO THE EXPOSITOR'S BIBLE

TOPICAL AND TEXTUAL

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GENERAL PREFACE TO THE EXPOSITOR'S BIBLE

BY THE EDITOR

W. ROBERTSON NICOLL, M.A., LL.D.

TOGETHER WITH INTRODUCTIONS TO THE
OLD AND NEW TESTAMENT SECTIONS

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[*Published May, 1905*]

GENERAL PREFACE TO THE EXPOSITOR'S BIBLE

By the Editor,

W. ROBERTSON NICOLL, M.A., LL.D.

The Expositor's Bible has been published in a period of exceptionally active work in Biblical criticism. A survey of recent study in the Old Testament and in the New by very competent scholars is supplied in this volume. I confine myself to general considerations. Whatever criticism has accomplished or has not accomplished, we may be sure that the supremacy and the finality of the Bible are as they were, and will continue secure and unassailable. The ultimate testimony that the Bible is the Word of God cannot be derived from external witness or from a process of reasoning. It is in the heart of the believer to whom the voice of God is personal, and it is given by the Holy Spirit that still bears witness in and with the Word. It is and has always been to the Church not a matter of probable evidence, but one of Divine certainty. If we could see the living Church! It would be much to see the Church Triumphant, and in a sense that privilege is ours. For we are come to Mount Zion where God has set His King, to the festal host and Church of the first-born which are written in Heaven. Yet a hush hangs over the everlasting hills, and the light that falls on them now for us is but starlight to the glory that clothes them. But what if we could see the living

in Christ, if the sheath of the Church Visible should suddenly fall away and the flower of the Church Invisible should unfold itself before our eyes. Those who have heard in His written Word the true voice of God are the Church Invisible, and it is to them and to them only that the conviction of its Divine riches is assured. But even for them—and in these days this is specially true—there are difficulties about the content, the meaning, and the form of Scripture. Upon these there are great differences, but there is ground on which we may all meet. There are arguments which appeal to every Christian heart for the finality of the Word of God.

We are in the first place, confronted by the fact of the permanent and inextinguishable life of the Bible. No engrossment of the general mind with secularities, no change in the methods of thought, no discovery of science, and no achievement of literature puts the Bible out of court. It and it alone ministers to the permanent and universal cravings of our being. Sir Thomas Browne puts it well: "Men's works have an age like themselves, and though they outlive their authors, yet have they a stint and period to their duration. This only is a work too hard for the teeth of time, and cannot perish but in the general flames when all things will confess their ashes." The words are as true as when they were written, and they will be as true at any future period, however long this frame of things may last. We will not even quarrel with the thought that the Bible itself will come to be no longer needed, for we shall in the end be content to have no Scripture but the Living Word Himself. Now it is this which sharply distinguishes the Bible from every other book. There are, said one, three classes of books. There is

the book you read once, the book you read twice, and the book you read every year. There is besides the Book which you read constantly, which morning by morning, evening by evening, brings its message of help. Other books, even the greatest, exhaust their message. Take, for example, the sermons of Frederick Robertson. What startling freshness there was in them on a first reading! Go back to them now, and you find that very much of their message has passed into the substance of contemporary thought. The Bible has been and ever is yielding messages, and yet returning to it you ever find, and the generations ever find, that it has more to say. We may, indeed, read it heedlessly and find it old. But who that reads it with a wistful heart will ever have this experience? "I sometimes look back," said one, "to those simple days when my spiritual life was commencing, when I used to go forth to my labours with the New Testament in my pocket, that I might glance over its pages at the next leisure moment. I read it with fresh, unworn, unspeakable interest. It was like Adam's first walk in Paradise." It has been told of some saints whose minds had in their day roamed over the field of knowledge, that as life drew up to the end they read almost nothing except the Bible, feeling every time that they were only beginning to understand it.

The significance of this is not that the Bible is a great achievement of literature, not that it is the noblest and sublimest of all books, but that it is the final revelation of God. There is a dangerous form of apologetics which aims at establishing that the Bible is the most remarkable book in the world. That parts of the Bible are of the noblest literary beauty is certain. That some at least of the human authors were tran-

scendently gifted is equally certain. For example, this is eminently true of the unknown author of the Book of Job, a book which, as Froude says, will be found at the last to tower above all the poetry of the world. It is so with the unknown author of the Epistle to the Hebrews, who has been truly if quaintly, described as "a man of the first intellectual mark." It is true of St. Paul, whose intellect was very receptive, that even when most receptive, most powerful, an instrument, an *organon*, not a mere speaking trumpet. For St. Paul the glory of the Cross flooded the world, smote with death its principles and creeds, created new scenery, new horizons, new faiths, new understandings. But we cannot affirm all this about every author of the Bible or every part of it, and we need not do so. What we say is that this book and this book only contains all we know of God, all we shall know till the veil is rent. Let me emphasize this assertion. An American poet has said :

"Slowly the Bible of the race is writ,
Each age, each kindred, adds a text to it."

This is a statement that we meet with a blank denial. No text has been added to the Bible. No revelation of God has been given or will be given in addition to that within its covers. You say God has revealed Himself by His skill and power in nature. He has revealed Himself by His providence in history. He has revealed Himself in the individual life of believers. He has revealed Himself by His Spirit to His Church. He has in a sense inspired the books of devotion that are the treasures of the world. The Holy Spirit has promised to take of the things of Christ and show them to every believer. Yes, it is all true. But what has God said in

nature, in Providence, in Christian experience, in Christian literature that He has not said first in the Bible? Take the most beautiful thought ever suggested by the profoundest Christian mind, and you will find it quietly folded in some word of Jesus, in some argument of an Apostle. This was the argument for the inspiration of the Gospel on which my old teacher, Dr. Robertson Smith, was specially wont to dwell. "We mean," he said, "that the Bible contains within itself a perfect picture of God's gracious relations to man, and that we have no need to go outside of the Bible history to know anything of God and His saving will toward us, that the whole growth of the true religion up to its perfect fulness is set before us in the record of God's dealings with Israel, culminating in the manifestation of Jesus Christ. History has not taught us that there is anything in true religion to add to the New Testament. We still stand in the nineteenth century where Christ stood in the first, or rather Christ stands as high above us as He did above His disciples, the perfect Master, the supreme Head of the fellowship of all true religion." Even so, as Christ stands, and forever will stand, infinitely above us, so does the Bible stand, and ever will stand, infinitely above all other books. Consider what this claim of finality means in an age when everything is changing, when our books of history, science, and philosophy last only a few years. Think what it is to say this in the face of the lights that are now streaming in on all sides upon the human soul. Think also that this statement cannot be challenged by any Christian. No Christian knows anything about God but what has been already written in the Word of God. The experience of the saints runs with these words: "I had little thought of

its intellectual grandeur or literary beauty. Christ was there. I went to Him for life and found it. I was baptized and absorbed in His dying love."

But the question may be raised, has been raised, Is it right to describe the Bible as the Word of God? Is it possible to vindicate such a name for the whole Bible in the face of criticism and its results? Is it not better to say that the Bible contains the Word of God? I think it is possible to use the phrase "Word of God" in a sense that is not justified. But the phrase, "the Bible is the Word of God," expresses a truth which is denied in the other phrase, "the Bible contains the Word of God." I appeal again to Dr. Robertson Smith, whose place among Biblical scholars will not lightly be contested. He says: "People now say that the Scripture contains God's Word, when they mean that part of the Bible is the Word of God and another part is the word of man. That is not the doctrine of our churches, which hold that the substance of *all* Scripture is God's Word. What is not part of the record of God's Word is no part of Scripture. Only we must distinguish between the record and the Divine communications of God's heart and will which the record conveys." Defining his position still further, the same illustrious scholar said: "We may say that silver is contained in the mould into which it is run. If the silver is only in the leaden ore, the man who has no means of smelting is no richer by having it in his possession. If the Bible only contains the Word of God mixed with man's word, like silver in the leaden ore, then no one could use Scripture for his own religious life who did not possess the requisite scholarship, as in the other case the man could not get silver without having a smelting to separate it from the leaden ore. Therefore that view is

untenable. But there is another way in which Scripture may contain the Word of God, the pure Word of God—as the mould contains the silver seven times tried. The pure silver takes the shape of the mould—it may be an imperfect shape—but it is pure silver, and the man is enriched thereby at once without any further act.”

Once more, when Biblical criticism has done (its utmost, when every one of its established results is acknowledged to the full, there is still a problem. Grant the furthest claim of the critical analysis. Divide the Bible as you have it into innumerable shreds, painted differently. What then? You have not explained the living combination. How were these innumerable scraps brought together and endowed with this indomitable vitality? It is the same problem as is presented in Christianity. The parts, as an apologist has said, may be taken to pieces, and people may persuade themselves that without Divine interposition they can account for all the facts. “Here is something from the Jews, something from the Greeks, an element contributed by this party, another by that, a general coloring by people who held partly of both. You may take down Christianity in this way, and spread it over the centuries. But when the operation is done the living whole draws itself together again, looks you in the face, reclaims its scattered parts from every century back to the first, and reasserts itself to be a great burst of coherent life and light centring in Christ. Just as though you might take a piece of living tissue and say, here is only so much nitrogen, carbon, lime, and so forth, but the energetic peculiarities of life going on before your eyes would refute you by the palpable presence of a mystery unaccounted for.” So

it is with the Bible. How were these elements put together? Who breathed into the whole the breath of life so that it became a living creature, as Luther says, with eyes and hands and feet? Take the problem of the Gospels. One may say lazily that it is an insoluble problem, and one may say it wisely. In any case, how was it that these writers succeeded in drawing the picture of the Stainless? How was it that the stream was never allowed to become turbid at any moment? One act, one word, one attitude might have been condemned by all generations of the faithful. How were they kept from misunderstandings, these men who were always misunderstanding, when the story came to be written? An artist and poet of great note died some twenty years ago, and quite a number of his friends have put on record their impressions. The most intimate of these friends has refrained. He has contented himself with saying that they have all missed the true man, the heroic, the noble man. Are we not in the presence of the supernatural in dealing with a fact like this, that the sinful should understand the Sinless so perfectly as to record no thought, no deed, no word which bears upon it the mark of their human frailty? Shelley said once: "There are two Italys, one of the green earth, the transparent seas, old ruins, the warm, radiant atmosphere; the other is of the Italians, with their works and ways." There are two Bibles, the Bible cut in pieces by analysis, the Bible as we have it. The time will come when one will pass into the other, but it will not come till the finality and Divinity of the Bible are confessed, just as the moment will come when the spell of Italy will pass into the soul of her people, and the contrast will fade away. What we say about the Bible, when admitting

everything that criticism has secured, is that criticism has only made it clearer than ever that it is a house not made with hands.

Once more, and especially of the Old Testament, we have the witness of Christ. This is a witness which has been misunderstood and overdriven. But in its essence it is a witness which is admitted by believing critics themselves to be absolute. To us it is not enough to say that Jesus Christ is an inspired soul, obedient to the laws of His own nature. It is not enough even to say that He holds a regal rank among souls and an exceptional relation to God. It is not enough to say that He is the Saint of saints. He is more than that, even very God of very God. But take the lower position. Admit everything that can be urged in the circumstances of His humanity, and still it remains true, as Dr. Robertson Smith has said that "there can be no question that Jesus Himself believed that God dealt with Israel in the way of special revelation, that the Old Testament contains within itself a perfect picture of His gracious relations to His people, and sets forth the whole growth of the true religion up to its perfect fulness." Dr. Robertson Smith added: "We cannot depart from this view without making Jesus an imperfect teacher and an imperfect Saviour." Did He who said, "No man knoweth the Father but the Son and he to whomsoever the Son willeth to reveal Him," did He mistake His Father for another in the pages of the Old Testament? It is incredible, incredible upon any theory of the person of Christ that can be held by Christians.

"The Spirit of God maketh the reading, and especially the preaching, of the Word an effectual means of convincing and converting sinners," says the Shorter

Catechism. Is it so certain that the preaching comes before the reading? Human words, when they are best, give the forms of what truth the speakers see, but the brightest forms have neither the lustre nor the grace of the forms of the Spirit. They are at best poor, dull, inharmonious echoes of the heavenly music, and it is through the Word of the Lord pre-eminently that the power of the Lord must spread from heart to heart.

W. ROBERTSON NICOLL

London, April, 1905.

GENERAL INTRODUCTION TO THE EXPOSITOR'S BIBLE

OLD TESTAMENT

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I.—PLAN OF THE SERIES

The Expositor's Bible is unique. There have been innumerable commentaries, homiletical, didactic, exegetical, and critical; mostly dealing with the books text by text, or paragraph by paragraph. This series adopts a different method. It aims at bringing out the general teaching of each book, and of each of the divisions into which the book naturally falls. The reader is furnished with all the information necessary to enable him to understand the history, philosophy, and theology, the practical wisdom and devotional poetry of the Sacred Scriptures; but his mind is not bewildered by abstruse technicalities, and his attention is not distracted from the main issues by long discussions on minor details. This plan has, of course, been partially anticipated, there have been similar expositions of books or portions of books; such expositions have usually been sections of elaborate works; but in the Expositor's Bible we have for the first time a series exclusively devoted to such exposition, and embracing the whole Bible. The series illustrates the catholicity of scholarship; its contributors represent several Evangelical churches, and various schools of Biblical Criticism. There are Anglicans like the Bishop of Derry, Presbyterians like Prof. G. A. Smith, and English Free Churchmen like Dr. Maclaren.

II.—THE NEED FOR A NEW EXPOSITION OF THE
OLD TESTAMENT

“Of old time God spake unto the fathers in the prophets by divers portions and in divers manners.”¹

In the Old Testament we have the record of this Revelation so far as the mind could grasp the Divine utterance and so far as words could describe the Heavenly Vision. Ever since the Epistle to the Hebrews was written, and for that matter even earlier, devout Jews and Christians have been busy with the interpretation of the Scriptures of the Old Covenant. Not only so, but also the inspired words of prophets and psalmists, sown in the good soil of believing hearts, have brought forth an abundant harvest of theological and devotional literature. The Old Testament and the literature of which it has been the occasion form an important portion of the Christian inheritance.

Each new generation needs to take stock afresh of this sacred legacy, so that it may obtain from ancient learning, study and inspiration the true message for its own times. The tares must be gathered out from the wheat, and the chaff separated from the grain. Truth, too, constantly needs re-statement; language and ideas are always changing; words and phrases do not convey to us the same meaning as they did to our grandfathers. Religious teaching deals largely in metaphors, and a metaphor may be a guiding light to one generation, and a will-o'-the-wisp to the next. As times change, aspects of the truth once prominent may be passed over lightly, and new views of the same truth must be emphasized to suit the needs of a new dispensation. The church in its age-long pilgrimage ever attains new heights from which it beholds a wider

¹Hebrews, I. I.

range of the vast expanse of sacred truth; for the most part it is the same landscape which was seen of old; but something is lost to sight, some tracts which once filled the field of vision have become dim and small; new glories are revealed, and the true relations of mountain, valley, and plain, of river, lake, and sea are discerned as they never were before. Commentators and expositors have not merely to repeat the shibboleths of forgotten controversies, they have the more onerous task of making the new view of the Heavenly Vision an intelligible, living, speaking picture for the men and women of their day.

At the time when the publication of this series began there was urgent need for a new exposition of the Old Testament. The nineteenth century had obtained wonderful results from research in science and history, and from the progress of thought in philosophy, criticism, and theology; men were dazzled with new facts and new ideas. How were they to understand the Bible in the light—one might almost say in the glare—of this new truth?

The scientific researches associated with the names of Wallace and Darwin, and with the term *Evolution*, have altogether changed our ideas of Nature and man, and of their relation to each other. Our knowledge of the history of the race is fuller and deeper than it was, and goes back to a far more remote antiquity. Democracy both as an idea and as a practical system is affecting thought, feeling, and character as it never did before, both for good and evil. This latter feature is perhaps one cause of the modern tenderness towards acute physical pain, and this tenderness, again, has done much to modify the sterner doctrines of the old theology. In many other ways too theology has become, as some would say, more vague;

or, as others would prefer to put it, more elastic and better able to adapt itself to the varied circumstances of life.

We may now turn to departments of research specially connected with the Old Testament. We may begin with Egyptology and Assyriology, it being understood that the latter is even more concerned with the literature, history, and religion of Babylon than with that of Assyria. During the middle of the nineteenth century the excavations in the East have restored its buried empires to the light of history; they have enabled us to study the Sacred story in connection with the great international system of Egypt and Western Asia; and they have shown us how closely Israel was connected with the peoples of the Nile and the Euphrates in commerce, politics, and religion. But the study of the faith and worship of Israel side by side with those of Egypt and Babylon is only part of the science of comparative religion. Recent research has taught us many things concerning the faiths of the world; and the unique character of the Old Testament Revelation can only be understood when it is compared with the religious practices and ideas of other peoples. Moreover, the discoveries in Egypt and Assyria, and the study of Eastern life, furnish many new illustrations of the manners and customs of Israel; and the new knowledge of Semitic languages enables us to correct many defects in the Authorized Version of the Old Testament. Indeed the publication of the Revised Version clearly demanded a revised exposition.

Again, the new exegesis had to consider results in other departments of study, *e. g.*, the Lower and the Higher Criticism. Something had been done in the Lower Criticism, or the discussion in detail of the text of the Sacred Books; but here the changes were comparatively unim-

portant; and even now our knowledge of this subject is very inadequate from the point of view of scholarship, though the text is determined with an accuracy sufficient for practical purposes. It was very different, however, in what is known as the Higher Criticism, *i. e.*, the discussion of the date, authorship, and composition of the books of the Old Testament. Higher critics of one school, following those of former generations, were inclined, for the most part, to assign the books as they stood to the authors whose names were given as their titles. For instance the whole of the Pentateuch, with the exception of Deuteronomy, xxxiv, 5-8, was ascribed to Moses; the whole of *Isaiah* to the prophet of the time of Hezekiah; and all the Davidic Psalms to David. But for about a century this subject had been studied from another point of view, by a school of critics who were inclined to neglect tradition, and to take for their motto "Prove all things." The principles of this school are clearly and eloquently set forth in the following quotation from Prof. Sayce;¹ the passage refers to the sacred books of Babylonia, but the principles are of universal application.

"Before we can understand it (a collection of sacred books) properly, we must separate the elements of which it consists, and assign to each its chronological position.

"The very fact, however, that religious texts are usually of immemorial antiquity, and that changes inevitably pass over them as they are handed down in successive editions, makes such a task peculiarly difficult. Nevertheless it is a task which must be undertaken before we have the right to draw a conclusion

¹The Religions of Ancient Egypt and Babylonia, p. 258.

from the texts with which we deal. We must first know whether . . . they are composite or the products of a single author and epoch; whether, lastly, they have been glossed and interpolated, and their primitive meaning transformed. We must have a chronology for our documents . . . and beware . . . of interpreting the creations of one age as if they were the creations of another."

The application of these principles to the Hebrew Scriptures has had startling results. If two tables were compiled showing the date and authorship of the various books, one according to the traditional school of higher criticism,¹ the other according to the school with which we are now dealing,² the two would present a marked contrast to each other. The new school would hold, for instance, that the bulk of the Pentateuch is not in its present form the work of Moses; that the last twenty-seven chapters of our Book of Isaiah were not composed by that prophet; and that very few of the Davidic Psalms were really written by David. At the time when the first volumes of the Expositor's Bible were published this school had become large and influential; and public attention had been called to their teaching by the attacks on Prof. W. Robertson Smith, one of their leading representatives. The new criticism affected not only purely literary questions but also the views to be taken of the history and religion of Israel. The history before Saul, it was maintained, was not so fully and definitely known as had been supposed; and the religion of Israel had developed, under the influence of Revelation, from

¹As represented for instance by the earlier editions of Dr. Angus's Bible Handbook, or by Keil's O. T. Introduction.

²As represented by Driver's Introduction.

a primitive faith which had much in common with that of other Semitic peoples. Here again we can illustrate the alleged results of the new criticism by a passage from Prof. Sayce: "It is to Babylonia, therefore, that we must look for the origin of those views of the future world and of the punishment of sin¹ which have left so deep an impression on the pages of the Old Testament. . . . They were views from which the Israelite was long in emancipating himself. The inner history of the Old Testament is, in fact, in large measure a history of the gradual widening of the religious consciousness of Israel in regard to them and their suppression by a higher and more spiritual form of faith."²

In the Expositor's Bible both the old and the new schools of criticism are represented. Thus a great opportunity was offered to critics; and a crucial experiment was tried which was of the utmost importance to all Christian Churches. When the books of the Old Testament were read in the light of the new criticism, would it still be possible to derive from them a consistent and reasonable account of the history and religion of Israel; would they still stimulate and nourish Christians' faith, piety, and devotion, and minister to the needs of the spiritual life? The volumes of this series written by representatives of the new school of criticism have enabled us, it is claimed, to answer this question with an emphatic affirmative. For the general public the first volume of Prof. Geo. Adam Smith's *Isaiah* was an epoch-making book, revealing undreamed-of possibilities in the way of fresh light breaking

¹The belief in a dim, shadowy existence in Sheol, the Semitic Hades; and the belief in exact retribution for sin and reward for virtue in the present life.

²Religion of Egyptians, etc., p. 296.

forth from the ancient Scriptures. *The British Weekly* wrote of this work, "Isaiah is for the first time made perfectly intelligible to the people . . . Mr. Smith has opened out a new line of work . . . which will do more than many arguments to reconcile a timorous and misguided public to scientific scholarship and the newer criticism."

Another modern tendency which influences the interpretation of the Old Testament is the decay of ecclesiastical authority. There are still, and always will be, those who are willing to believe anything on the bare word of their favorite preacher. But in the long run this kind of faith does not count. On the other hand there are many, religious or capable of religion, to whom it would seem absurd to suggest that the decrees of Churches had any great value in matters of faith. As regards the Old Testament, for instance, neither the creeds of ancient councils nor the resolutions of modern synods, neither papal bulls nor episcopal edicts could seriously affect the attitude of such men to, say, *Canticles*, *Ecclesiastes* and *Esther*. The testimony of the Church Universal—of which creeds, confessions, and other standards are the least important part—induces inquirers to read the Bible. But in religion, an authority is only effective by its own inherent force; it must be able to assert itself so as to win sympathy, to produce conviction, and to secure obedience. A distinguished Cambridge scholar is in the habit of saying, when he is asked how he "takes" a passage, that he does not take the passage, but the passage takes him. So the great sayings, discourses, and narratives of the Old Testament take hold of their readers and compel acknowledgment of the authority of Revelation. The best we can do for the Bible is to

let it speak for itself; the only essential doctrine of Scripture is that it is the duty and privilege of every man to read it, and to read intelligently, taking advantage of all the light afforded by history, archæology and criticism. The great object of the Expositor's Bible has been just this—to let the Bible speak for itself.

III.—RECENT RELIGIOUS LITERATURE—GENERAL.

Criticism has powerfully stimulated public interest in the Bible, and the wealth of new information and new ideas has produced an extensive popular literature on the Sacred Scriptures. The traditional etiquette which demanded that the Bible should be marked off from all other books by its sombre binding and its arrangement in chapters and verses has been rudely set aside. Almost every possible variety of editions have been published of late years—Bibles of every shape and size, from the portly quarto for the lectern to the dainty series of duodecimo volumes for the pocket; Bibles with and without notes or illustrations; Bibles treated as classic literature; Bibles bound in cheerful colors with æsthetic tooling. It has become possible to read the Scriptures in a railway train without being guilty of pharasaic ostentation. At the same time there has been a deluge of "Helps," "Companions," "Teachers' Notes," etc., etc., intended to supply the latest information in popular, but sometimes a little misleading as to the critical results of modern, Biblical study.

But the most important feature of recent literature for ordinary Bible students is the publication of standard works of reference in which the real results of modern research are made accessible. For nearly thirty years

Smith's *Dictionary of the Bible*, in its English and American editions, rendered invaluable service; and a revision of this work was published some time since. But just recently two entirely new Bible Dictionaries have been published in which British, American, Dutch, German and Swiss scholars of all the Evangelical Churches, together with one or two learned Jews, co-operate.

Dr. Hastings' *Dictionary of the Bible*¹ represents the more conservative position, while somewhat more advanced views find expression in the *Encyclopædia Biblica*,² edited by Prof. Cheyne and Dr. J. Sutherland Black.

In all this literary activity, the various Bible Societies have taken an important part; chiefly through their instrumentality the Bible in whole or in part has been translated into over 400 languages, and probably since the invention of printing about 300,000,000 copies of the Scriptures or of portions have been put into circulation. An important feature in this work is the decision of the *British and Foreign Bible Society* to circulate the Revised Version—a step all the more significant as it followed shortly after the publication of the American edition of the Revised Version, and the vote of the Anglican Convocation approving of the reading of the new translation in the services of the English Established Church.

The last fifteen or twenty years have seen a great growth of religious journalism. Popular periodicals have multiplied; and several important theological reviews have been started in England and America, notably the *Critical Review*, the *Hibbert Journal*, and the *American Journal of Theology*.

¹ T. & T. Clark, Edinburgh. Four Volumes, with a fifth supplementary volume.

² A. & C. Black. Four Volumes.

IV.—THE PROGRESS OF ARCHÆOLOGY.

The years since the publication of our series began, in 1887, have witnessed marked progress in the study of the Old Testament, of which we propose to give a brief sketch, beginning with the Archæology, *i. e.*, chiefly the results of excavations in Egypt, and in Syria, Assyria, Babylonia, and Arabia. The last fifteen years have made immense additions to the known facts which have a bearing on the history and religion of Israel, and the interpretation of the Hebrew Scriptures. Assiduous exploration is continually pushing back our knowledge of the ancient East to a more and more remote antiquity, so that already we discern the dim outlines of history in what we have been wont to call prehistoric times. We seem to know something of life in Egypt in B. C. 7000 or it may be even B. C. 10,000. At the same time our knowledge of later periods is continually increasing, though comparatively little is found that directly and explicitly either confirms or contradicts the Old Testament. Perhaps the most relevant amongst recent discoveries is an inscription of Menepthah II. This king is often spoken of in popular handbooks as the "Pharaoh of the Exodus," and his father and predecessor Rameses II is referred to as the "Pharaoh of the Oppression." But in this newly found inscription Menepthah claims to have subdued Israelites in Syria.

But the most striking amongst recent discoveries is the collection known as the *Tell el'Amarna Tablets*, found at Amarna in the Nile Valley in 1887. They form a connecting link between Egyptology and Assyriology, and bring forth their relation with Palestine. For, though they are part of the archives of the Foreign Office of Amenophis IV, B. C. 1400, they are, for the

most part, written in the cuneiform Babylonian, and consist of despatches to the Pharaohs from Babylonian, Hittite, and other Eastern kings, and from the Egyptian officials, and tributaries in Palestine, and the rest of Syria. These letters throw a flood of light on the condition of Western Asia. We see, for instance, that at that time Palestine and Phoenicia were provinces of the Egyptian Empire.

It is also maintained by many scholars that certain invaders of Palestine, the *Habiri*, who figure largely in these letters, are the Hebrews, although the period is at least a century earlier than the time of the so-called "Pharaohs of the Oppression and the Exodus."

In Palestine, at Lachish and Gezer, the explorers have unearthed the remains of the successive races which one after another ruled in the land.

In Babylonia, there has been quite recently a great "find" of the laws, official letters and other documents of Hammurabi, B. C. 2300, usually identified with the Amraphel of Genesis XIV, the contemporary of Abraham. These and other discoveries have led Paul Haupt, Winckler, Sayce, Fried. Delitzsch and other scholars to attribute to Babylon a predominant influence, social, political, and religious in the ancient East. Hence Fried. Delitzsch's famous lectures before the German Emperor, in which that distinguished Assyriologist treated the religion of Israel almost as an inferior offshoot from that of Babylon, and initiated a controversy which is still raging. These discoveries are so frequent and so extensive that there is little encouragement to anyone to attempt to write an adequate and comprehensive account of them. However complete it might be when written, fresh discoveries would probably come to hand even before it was published, and it would rapidly become more and

more out of date. Nevertheless a full statement up to certain dates may be found in the works of the scholars mentioned above and others such as Hommel, Jastrow, Jensen, Budge, Zimmern, Flinders Petrie, etc.; in the proceedings and transactions of the various American, English, French, and German Exploration Societies; in the most recent commentaries and works on the History and Religion of Israel.

What is specially known in Germany as Archæology, viz., the study of manners and customs, has been brought up to date in two standard German works by Nowack and Benzinger, respectively.

We may briefly refer here to the rapid development in recent times of the science of Comparative Religion, to which amongst others, Prof. C. H. Toy, of Harvard, has rendered important services. A marked feature has been the tendency to emphasize the legends and ritual of savage tribes, and their survivals in the literature and services of more advanced religions. Attempts are made to ascertain from such data how religions in general, and any given religion in particular, have developed; and thus lay down principles by which to interpret the available information in any special case. In reference to this branch of learning Prof. Morris Jastrow of the University of Pennsylvania writes thus¹: "J. G. Frazer's great work more particularly, *The Golden Bough*, marks an epoch in the study of religious rites."

V.—PROGRESS IN PHILOLOGY, ETC.

Many important additions have recently been made to the student's apparatus for the linguistic and textual study of the Old Testament. Numerous grammars, reading-books and lexicons of Assyrian and other Semitic languages have been published. In Hebrew itself a

¹The Study of Religion, p. 51.

standard grammar has been provided by the translation of the twenty-fifth and twenty-sixth editions Gesenius revised by Kautzsch. Dr. Solomon Mandelkern has published a new Concordance to the Hebrew Text of the Old Testament. A new standard edition of Gesenius Lexicon by Profs. Brown, Driver, and Briggs is being issued by the Clarendon Press.

Biblical Hebrew has also had light thrown on it by the discovery of the original Hebrew text of large portions of *Ecclesiasticus*. It was^a indeed maintained by Margoliouth that the documents discovered were a retranslation into Hebrew from Greek and other versions; but, after much controversy, the verdict of scholarship is in favor of the originality of the Hebrew text in these documents.

As regards the Septuagint: Prof. Swete has edited a small edition in three volumes with the readings of the most important manuscripts, together with a fourth volume containing the Introduction. A large edition which will give the same text¹ "with an ample *apparatus criticus* intended to provide material for a critical determination of the text," is being prepared. Messrs. Hatch and Redpath have compiled a new Concordance to the Septuagint; but a modern grammar and lexicon are still "felt wants."

VI.—RECENT CRITICISM AND EXEGESIS.

The progress of Biblical knowledge has necessitated the publication of new series of commentaries. In English there is the International Critical Commentary;² and some of the later volumes of the Cambridge Bible, *e. g.*, Prof. Driver's *Daniel*, are rather first-class commen-

¹That of the "Vatican MS.," with its lacunæ supplied from the uncial MS. which occupies the next place in point of age and importance.

²T. & T. Clark. *Judges* by Prof. G. F. Moore, *Samuel* by Prof. H. P. Smith, etc., etc., only four or five O. T. volumes published as yet.

taries for scholars than elementary works for general readers. In German there are Prof. Nowack's *Handkommentar zum Alten Testament*;¹ Prof. Karl Marti's *Kurzer Handkommentar zum Alten Testament*,² and the Old Testament sections of Profs. Strack and Zöckler's *Kursgefasster Kommentar*.³ Later on reference will be made to some volumes of these series.

In addition to the above works, there are others specially intended to show how criticism has divided up the books of the Old Testament into the various older documents from which they are believed to have been compiled. This analysis is shown in the German translation edited by Kautzsch by means of initials in the margin; Dr. Haupt's *Sacred Books of the Old Testament*⁴ (Hebrew text) and *Polychrome Bible*,⁴ by means of colored backgrounds on which the text is printed; and in the *Oxford Society of Historical Theology*; *The Hexateuch*⁵ by means of parallel columns. The introduction to the last named work is the most complete popular statement of the grounds for the modern theory of the Pentateuch. Technical details and a formal contrast of the arguments for and against this theory may be found in the discussion between Profs. W. R. Harper and W. H. Green in *Hebraica*, 1888-90. Numerous Introductions to the Old Testament have expounded the current critical views, notably for English and American readers the successive editions of Prof. Driver's *Introduction to the Literature of the Old Testament*.

¹Vandenhoeck and Ruprecht, Göttingen. *Job* by Prof. Budde, *Psalms* by Prof. Baethgen, *Ezra*, etc., etc., by Prof. Siegfried, etc.

²J. C. B. Mohr (Paul Siebeck), Freiburg. i. B. *Genesis* by Holzinger, *Ezekiel* by Bertholet, *Proverbs* by Wildeboer, etc., etc.

³Oskar Beck, Munich, Orelli on *Isaiah* and *Jeremiah*, etc., etc.

⁴*Genesis* by C. J. Ball; *Numbers* by Prof. J. A. Paterson (Edinburgh), etc., etc.

⁵Edited by J. Estlin Carpenter and G. Harford Battersby.

Naturally these various works represent not merely the position of criticism and exegesis twenty years ago, but also the progress made since then. As regards the Historical Books critics have chiefly been engaged in the application of modern methods and principles which are now very generally accepted. Development has taken place in three directions. First, much labor has been given to the more exact distribution of the contents of the *Hexateuch* between the main documents used by its compilers, *e. g.*, Prof. B. W. Bacon's analysis of *Exodus*. Secondly, attempts have been made to divide up these main documents into still older documents from which they have been compiled. Steuernagel, for instance, regards *Deuteronomy* as a mosaic of paragraphs and clauses from earlier codes, and finds a criterion between different sources in the use, respectively, of the singular or the plural form of address. So far his views have not met with much acceptance.¹ Thirdly, the theory has been very widely advocated that the historical books of *Judges*—*I Kings* are partly compiled from the documents used by the editors of the *Hexateuch*.² Gunkel's commentary on *Genesis*³ is of special importance; it pleads for a fuller recognition of the indebtedness of Israel to the religions of its neighbors, and maintains that, as the stories of the Creation, the Fall, and the Flood were derived from Babylon, so the Patriarchal narratives were mostly borrowed from the Canaanites after the settlement of Israel in Palestine. The account of Joseph, however, is largely taken from Egyptian sources.

As regards the Prophetical Books, there is little of gen-

¹For other examples of the analysis of the main documents into earlier works, see Gunkel's *Genesis*, the Polychrome *Genesis*, *Joshua*, and Prof. H. G. Mitchell's *World Before Abraham*, etc., etc.

²See the Polychrome *Judges* and *Samuel*.

³German.

eral interest to record; the composite authorship of Isaiah XL—LXVI is more widely held.

When we come to the *Hagiographa*, or third or closing section of the Hebrew Canon, *Esther* has been the subject of interesting speculations. Chiefly because Mordecai and Esther are the names of the Babylonian gods Mero-dach and Ishtar, it has been suggested that the book is based on a Babylonian myth which the Jews appropriated and adapted, as in earlier days, according to Gunkel, they made use of the legends of the Canaanites.

The origin and history of the *Psalms* is still made the ground of much controversy, and the tendency of criticism is to deny the existence of any Pre-exilic Psalms;¹ and to assign a large number to the Maccabean period. It is even held² that, in the time of the Maccabees, the Psalm was the organ of political invective, and played the part of the leading article in a modern newspaper.

In connection with *Canticles* a theory put forward some time since has been revived in an emended form, and with a fuller discussion of the evidence.³ This view is that "the book is a collection of songs, connected with a Syrian custom, called the 'King's Week.' During the first week after marriage the bride and bridegroom play at being king and queen, and are addressed as such by a mock court, in a series of songs similar to those of *Canticles*. Thus *Canticles* would contain a specimen of the cycle of songs used at a seven days' village feast in honor of a peasant bride and bridegroom, the latter being addressed as 'Solomon,' the type of a splendid and powerful king."⁴

¹E. g., Cheyne.

²Duhm.

³Mainly by Budde, in the *New World*, 1894.

⁴*Biblical Introduction*, Bennett and Adeney, p. 169.

VII.—THE HISTORY OF ISRAEL AND ITS RELIGION.

Many works have appeared expounding these subjects in the light of modern criticism.¹ Here again recent work has largely been a development on lines already laid down.² Much attention has been given to the hints furnished by the Pentateuch as to the early history of Israel, and these have been compared with recent discoveries from the monuments. Many scholars³ maintain that the Twelve Tribes of later history represent groups of ancient nomadic clans who wandered in Western Asia long before the time of Moses; that only a section of these groups went down into Egypt and escaped with Moses, and that these invaded Canaan at one period, while other kindred clans reinforced them at a later time. Israel and the Twelve Tribes, as we know them, arose in Palestine after the conquest, by the subdivision and regrouping of the invading clans, and their combination with the Canaanites.

Cheyne and Winckler have lately advocated theories which almost revolutionize the history of Israel. The grounds of these theories are largely as follows: The cuneiform inscriptions mention a kingdom of *Musri* in Northwestern Arabia. For this reason, and for various technical considerations of textual and historical criticism, it is proposed in many passages to substitute *Musri* for Egypt, *Geshur* for Assyria (Asshur) and to restore very numerous references to *Jerahmeel*—according to our present text an obscure tribe to the south of Palestine.⁴ With

¹For instance, in English or translated into English, Histories of Israel by Cornill, Kittel, and Wellhausen, Prof. J. F. McCurdy's *History, Prophecy, and the Monuments*, etc. O. T. Theologies by Piepenbring, Duff, etc.; and in German Smend's Textbook of the History of O. T. Religion, and the latest edition of Marti's revision of Kayser's O. T. Theology; G. A. Smith's *Historical Geography of the Holy Land*.

²Cf. above, p. 19.

³E. g., Steuernagel in his *Immigration of the Israelites into Palestine*.

⁴Only mentioned I Samuel xxvii. 10, xxx. 29 and I Chron. ii. 9-42.

such alternatives and resources at the critic's disposal, history would seem to become anything that a taste or fancy may dictate; so far these views¹ have not met with much acceptance. In the later history the more recent developments are chiefly concerned with the interval between the Return and the Maccabees. Some time since Prof. Kusters denied that the account of the Return in *Ezra* was historical. According to him there was no Return in 538 B. C., and the Temple was rebuilt by the remnant of Jews left behind in Judea at the time of the Captivity. Kusters has had many followers and many adverse critics, but opinion inclines to accept the substantial historicity of the account of the Return.² It is also maintained that various sections of *Ezra*—*Nehemiah* do not stand in correct chronological order, and that the first mission of Nehemiah preceded that of Ezra. Another interesting discussion has arisen in connection with Zerubbabel, Haggai, and Zechariah.³ Zerubbabel is supposed, at the instigation of Haggai and Zechariah, to have declared Judah independent of Persia, and to have ascended the throne as the promised Messiah. He was promptly crushed and put to death by the Persian government, and—according to this view—he is the "Servant of Jehovah" whose fate is described in Isaiah LIII. There may be a measure of truth in all this, but these views are not likely to be adopted in their entirety.

Another important suggestion as to the history of Israel after the Exile comes from Prof. Cheyne, following to some extent in the footsteps of Robertson Smith and earlier scholars. It is that the Jews took part in the great rebellion against Artaxerxes III, Ochus *circa* B C.

¹See Cheyne's *Critica Biblica*, and his articles in the *Encyclopædia Biblica*.

²See discussion in G. A. Smith's *Book of the Twelve Prophets* (Expositor's Bible).

³See Sellin, *Serubbabel*, etc.

350; that their rising was caused by religious enthusiasm, and led to the desecration of the Temple. This calamity is supposed to have been the occasion of the composition of certain Psalms and other passages,¹ which most scholars either connect with the destruction of Jerusalem by Nebuchadnezzar or refer to the Maccabean period.

The progress of the historical study of Old Testament Theology is hindered by the lack of agreement, even amongst scholars of the modern school, as to the date of many important passages. It is impossible to write certainly as to the teaching, for instance, of Isaiah and Amos, or as to the stages of development of the Religion of Israel while authorities of the first rank are divided as to whether the Messianic sections in Isaiah and the monotheistic verses in Amos were composed by those prophets, or are post-exilic additions. Moreover there is no immediate prospect of a settlement of these questions, for the data are meagre and ambiguous, and the grounds on which individual writers arrive at decisions are largely subjective.

Nevertheless a great deal is clear and certain; and even where dates are doubtful, much of the teaching is independent of chronology. Within these limits the *Expositor's Bible* and other works have done much to bring popular theology into line with the results of larger knowledge and fresh research and discussion. This process has now reached a point which may enable us to say with the Bishop of Winchester,² "The period of transition, the period of anxious suspense of judgment, is drawing to a close. It is seen and felt that the interpretation of Holy Scripture is not less literal, not less spiritual, not less in conformity with the pattern

¹ Especially Psalms XLIV, LXXIV, and LXXIX.

² Dr. H. E. Ryle, in his *Early Narratives of Genesis*, published when he was Hulsean Professor of Divinity at Cambridge, p. IX.

which the Divine Teacher gave, when it is rendered more true to history by the fiery tests of criticism and literary analysis."

VIII.—CONCLUSION.

This brief survey has necessarily been occupied for the most part with the developments of recent research. But in these years as in previous periods the Old Testament has been the subject of much searching, preaching and writing which has taken little or no account of changes in criticism, or, indeed, of any criticism at all; but have taken the narratives as they found them, and, as far as authorship has been concerned, have made the assumptions which seemed easiest and most edifying. Such work, too, is most valuable. The spiritual life which speaks to us through the Hebrew Scriptures is so full of energy, variety, and truth that even the simplest methods of treatment yield great results. These results, moreover, have sometimes a special quality which is absent from more studious exposition. Even after many centuries the inspired books are like rich virgin soil which yield a harvest even to the crudest methods of cultivation. Thus the scribes of our day, instructed unto the Kingdom of Heaven, are still bringing out of their treasures things new and old; and both alike minister to the coming of the Kingdom, both the new and the old, both the influence of ancient association and venerable tradition, and the new life and power and hope that spring to birth in dawning light of a new day of the Lord.

"At last, but yet the night had memories
Sad in their sweetness, noble in their pain,
Which, looking backward half regretfully
In longing day-dreams oft we live again.
At last, but this new day, that slowly dawns,
Shall satisfy with its meridian fires
Alike the longing born of fond regret
And deeper yearnings that our hope inspires."

That the Old Testament will still hold its place of power in any new dispensation is guaranteed by its significance for Christ and His Gospel. As Prof. G. A. Smith has said in a work which states the religious position in the light of recent Biblical study,¹ Christ accepted the history recorded in the Old Testament "as the preparation for Himself, and taught His disciples to find Him in it. He used it to justify His mission and to illuminate the mystery of His Cross. . . . Above all, He fed His own soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign Word of God. These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church. What was indispensable to the Redeemer must always be indispensable to the redeemed."

W. H. BENNETT.

Hampstead, London, April, 1905.

¹Modern Criticism and the Preaching of the Old Testament, p. II.

GENERAL INTRODUCTION TO THE EXPOSITOR'S BIBLE

NEW TESTAMENT

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I.—CHARACTERISTICS OF THE EXPOSITION

When we pass from the volumes of the Expositor's Bible that deal with the Old Testament to those which expound the books of the New Testament we discover less departure from the traditional attitude. And yet a very little knowledge of the enormous amount of research which has been prosecuted during recent years in the fruitful field of primitive Christian literature and its surrounding scenes must convince us that here also was a clamorous call for a fresh treatment of the whole subject. It is much to have the books taken one by one and treated each as a distinct entity; in this way we are led on to perceive that richer harmony of the various apostolic notes which means so much more than the unison of the older methods: First, instead of the familiar treatment of minute phrases commonly known as "text," we have the wider survey and broader handling of the arguments of the books, which to those who have not been accustomed to it appears as a revelation, so that these books become new things to them. Then we have that individual treatment, that temporary isolation of the books, which enables us to understand their limitations as well as the amplitude of their contents. Lastly, we come to see the specific teaching of the several New

Testament writers, so that we can no longer confuse the distinctive message of the author of *Hebrews* with that of St. Paul, or confound the ideas of St. Peter with those of St. James.

II.—TEXT AND TRANSLATION

The Expositor's Bible is based upon a more accurate text and more exact renderings of the New Testament than were available for previous works of exposition. The discovery of one of the two oldest known manuscripts at the Monastery of St. Catharine on Mount Sinai, in the middle of the nineteenth century, is only one, though perhaps the greatest, of the steps in advance towards obtaining a correct Greek Testament which have been taken during the last hundred years. The immense labors of Tischendorf in the collation of manuscripts and readings from the Fathers, following the earlier work of Mill, Griesbach and others, but with a much richer mine of materials to draw upon, laid a foundation on which later experts have been laboring with the aim of producing the purest possible text.¹ Westcott and Hort went further in working out a scientific theory with canons of interpretation which at first appeared to sweep the field and claim almost universal assent.² More recently, however, it has been felt that these scholars were tempted to rely too much on one or two old manuscripts—chiefly, indeed, on a single manuscript, the Vatican, and to treat too contemptuously the claims of what is known as the "Western Text," represented among other authorities by the great Cambridge MS., the *Codex Bezae*. Accordingly their text cannot be regarded as final.³ Mean-

¹See Tischendorf, *Novum Testamentum Græce*, 8th edit.

²See Hort, *Introduction to Westcott and Hort's N. T.*

³See Blass, *Philology of the Gospels*; Nestlé, *Textual Criticism of the Greek Testament*; Kenyon, *Handbook to the Textual Criticism of the New Testament*.

while perhaps the soundest working Greek Testament is that edited by Nestlè for the "British and Foreign Bible Society," which strikes the mean of several critical editions. The more accurate text has been accompanied by more correct translations, of which the most conspicuous are the English and American Revised Versions. This may be described as substantially one and the same revision of the so-called "Authorized Version"; but there are several emendations of the American revisers which were not accepted by their more conservative English coadjutors, although in nearly every case they must be allowed to be improvements both as regards scholarship and also in lucidity. Since the Revised Version appeared several completely new translations of the New Testament into modern English have been published.¹

III.—RECENT CRITICISM

The most remarkable characteristic of the latest Biblical criticism is the application to the New Testament of those disintegrating processes with the results of which on Old Testament studies we have long been familiar. This, however, is by no means so alarming as the claims of the more radical critics might suggest. It is true that some scholars carry their destructive criticism to an extreme—for instance, Schmiedel with the gospels, refusing to allow full assurance for the authenticity of more than five of our Lord's sayings, and Van Manen with the epistles, repudiating the authenticity of all those ascribed to St. Paul.² But these critics stand almost alone; at all events they do not represent anything like the normal position of New

¹See especially Weymouth, *The New Testament in Modern English*; Moffatt, *The Historical New Testament*; *The Twentieth Century New Testament*.

²See *Encyclopædia Biblica*; also Cheyne, *Bible Problems*.

Testament scholarship. The accident of their prominence in one of the great Bible dictionaries, which is simply due to editorial sympathies, must not disguise the fact of their eccentricity. Nothing is more remarkable in recent criticism than the fact that while the more conservative of the two new dictionaries¹ accepts the main critical position of advanced scholarship with regard to the Old Testament, it differs *toto coelo*² from its rival in its treatment of the New Testament. In these respects it fairly corresponds to the position taken up by most of the writers of the Expositor's Bible.

A remarkable approach towards unanimity is to be seen in the views of scholars of various types with reference to what is known as the "synoptic problem," the problem of the origin of our first three gospels occasioned by the perplexing phenomena of their frequent close resemblance and signally frequent striking divergence. Fifty years ago opinions about this question were in a perfectly chaotic condition; indeed, there were about as many opinions as the highest possible arithmetical variation in the mutual relations of the gospels would permit. Some put Matthew first, some Mark, some Luke; and all conceivable theories as to their relation one to another, the use of earlier documents, and the degree of reliance on tradition or on written sources to be detected in their authors found eager advocates. But gradually the turbid waters settled and certain definite, generally accepted ideas were crystallized. In the present day it is almost universally agreed that *Mark* was written by the man whose name it bears, although when Pfleiderer gave his adhesion to this view such a confes-

¹Hastings' *Dictionary of the Bible*.

²The *Encyclopædia Biblica*.

sion from one who was regarded as a leader of the "left wing" of criticism occasioned some surprise.¹ Further, it is the generally accepted opinion that the bulk of the narrative portion of Matthew—the chief exceptions being the Infancy and Resurrection narrative—is based on Mark, and that the same is true to a considerable extent with regard to *Luke*. There has been much discussion as to whether St. Mark's gospel has undergone revision. But the ripest results of study on this subject are represented by the conclusions of Dr. Abbott who has shown that our *Mark* is really the earlier edition of the gospel which in a later and slightly modified form, its ruggedness being smoothed, was used in the construction of *Matthew* and *Luke*. In the second place, it is very generally admitted that the discourses in *Matthew*, which are inserted in five blocks of sayings, like five wedges driven into the narrative as that stands in *Mark*, are the contents of a work consisting of the "oracles," or "sacred sayings," of Jesus which a very ancient church writer, Papias the Bishop of Hierapolis, tells us that Matthew compiled.² Thus we get two of our gospels well authenticated, *Mark* being admitted to be the work of the man to whom it is ascribed and *Matthew* being acknowledged as in the main a combination of St. Matthew the Apostle's collection of the teachings of Jesus with the standard narrative in *Mark*. The infancy and resurrection narratives must have been derived from other primitive authorities.

The case of our third gospel is somewhat different. As we might expect from his preface, St. Luke has availed himself of a wider range of materials. But he too, like

¹See Pfleiderer, *Urchristentum*, First Edition (1887).

²It is interesting to observe that, as Eusebius informs us, Papias's commentary on the *Logia*, or "Oracles of the Lord," was composed in five books. These might correspond to the five sections of the teachings of Jesus in our *Matthew*.

the author of our first gospel, is now admitted to have used *Mark* as his primary basis, though not to so great extent, or so almost exclusively. In particular in that rich section which is commonly, though perhaps erroneously, ascribed to our Lord's Peræan ministry, he has a store of precious materials that are not met with in any other gospels. Similarly, while some verbal coincidences lead us to the conclusion that he also used St. Matthew's collection of the sayings of Jesus, it is evident that he had other collections of our Lord's teachings, from which, for instance, he got the parables of the Prodigal Son and of the Good Samaritan, and many other choice utterances the characteristic beauty and originality of which constitute their own authentication.

Turning to the Fourth Gospel, we see that this wonderful book has been subjected to the most searching criticism during recent years with very interesting results. Half a century ago Baur declared that it could not have been written before the Year A. D. 160. Since then the finding of primitive Christian Documents¹ which bear testimony to the use of this gospel in earlier times, together with the proofs of its archaic character brought out by a comparison of its contents with second-century literature, has forced the date of its origin steadily back and yet further back, till the latest possible date that can be assigned to it is quite early in the second century. But more than this, there is a growing tendency to connect this gospel with the son of Zebedee. Some scholars² would assign the actual writing of the book to another person, perhaps John the Elder; but then they allow that this somewhat shadowy personage, referred to by Papias as a contemporary of the Apostles, derived his informa-

¹ Especially Hippolytus *The Refutation of All Heresies*, and Tatian's *Diatessaron*.

² E. g., Harnach, McGiffert.

tion from the Beloved Disciple. One leading scholar¹ holds that the teachings of Jesus in our Fourth Gospel came from the Apostle John, while he thinks that most of the narrative portions are due to another hand. But in one of the latest works on the subject, Dr. Drummond ascribes the whole book to the Apostle and meets the adverse views of recent criticism with masterly replies. Even if the final verdict should be to ascribe the literary form of the work to John the Elder or some unknown scholar at Ephesus, the growing consensus of opinion is toward assigning the substance of it to St. John himself.

The same period has seen a reasonable change in the critical treatment of the *Acts of the Apostles*. The "Tübingen School," represented in this case especially by Zeller, the author of well-known works on Greek philosophy, had treated the book as altogether a fancy picture of early church history designed to reconcile the two opposite parties of St. Paul and the elder Apostles by means of the compromise of Catholicism. That theory is now extinct, and recent research has gone a long way to vindicate the trustworthiness of the book, partly by showing the primitive character of the first half—especially as illustrated by the speeches of St. Peter and others,² and later by the collection of many evidences of the historicity of the second portion of the book, namely, that containing the missionary journeys of St. Paul. We owe it especially to the brilliant studies of Prof. Ramsay—the greatest living authority on the antiquities and history of Asia Minor in the first century—that many local and contemporary facts have been brought to light confirmatory of the accuracy of St. Luke as a historian.³

¹Wendt.

²See Lechler, *Apostolic and Post-Apostolic Times*.

³See Ramsay, *St. Paul the Traveller and the Roman Citizen*.

With regard to St. Paul's epistles the case stands thus: A few extremists reject them all, partly on the ground of their supposed inconsistency with the *Acts*—thus reversing Zeller's argument, but mainly because of the advanced condition of Christian experience which they illustrate, as though the pace of spiritual development in the white heat of the greatest religious "revival" the world has ever seen could be measured by the ideas of a Dutch professor in his chill lecture room! But the mass of critical opinion—British, German, and American—is tending toward a wider recognition of the genuineness of these writings than was allowed a generation ago. Baur's admittedly authentic group of four, which has been called "the great quadrilateral of Christianity," still stands—viz., *1 and 2 Corinthians*, *Galatians* and *Romans*. Next come *Philippians* and *1 Thessalonians* now accepted as virtually beyond question. Then *Colossians* has been vindicated in schools of severe criticism.¹ If *Colossians* is allowed, there can be no doubt as to receiving its companion epistle, the beautiful little letter to Philemon. There are still many who are unable to admit *2 Thessalonians*, chiefly because of its apocalyptic contents. But of late years it has been shown that the primitive church was possessed with the hope of the coming of Christ in glory to a remarkable extent, as a perfectly dominating idea. There remains *Ephesians* as now the most questioned of all the epistles that bear the name of St. Paul, except the Pastorals. But when it is seen that one of the chief objections to it is that it is said to be "a weak" (!) imitation of *Colossians* we may be allowed to regard this judgment as a matter of personal

¹By Von Soden and Jülicher, although some interpolations are allowed. Even Pfleiderer admitted that it contained fragments of St. Paul's genuine writings, after Hilgenfeld had followed his leader Baur in rejecting it altogether. Lightfoot, T. K. Abbott, Zahn, and Sanday all defend its claims.

taste rather than a decision of objective criticism. Luther does not stand alone in holding this epistle to be one of the choicest books of the New Testament.

The question of the *Pastoral Epistles* must be considered as still one meeting with doubtful answers. Many scholars who accept all the ten epistles of St. Paul to the Churches agree with Marcion of the second century in not admitting these three works. Still they are defended by most British and American New Testament¹ scholars, and some who do not allow that in their present form they can be attributed to the Apostle still admit that they contain fragments of the Apostle's genuine writings.²

The *Epistle to the Hebrews* is now universally admitted not to be a work of St. Paul. The book itself makes no claim to be such, and it is unfortunate that the English Revisers retained the misleading title ascribing it to "Paul the Apostle," a late superscription of no historical value. Happily the American Revisers have struck this out. Claims for Barnabas and for Apollos as its author have their advocates; and lately Prof. Harnach has hit on the happy guess, backed up by considerations of some amount of probability, that its author was a woman—Priscilla. But most scholars feel it necessary to abide by Origen's negative conclusion: "Who wrote the epistle God only knows." That it is a most valuable work of high inspiration well worthy of a place in the canon in spite of its anonymity cannot be doubted. It has recently received special attention from scholars in the form of fresh and luminous exposition.³

¹Not by Davidson, however, nor more recently by Bacon or Moffatt. Dr. Horton (*Century Bible*) balances the arguments *pro* and *con* and refuses to decide either way.

²This is Harnach's view. On the other hand so independent a scholar and drastic a critic as Mr. Conybeare told the present writer that he had no doubt of their genuineness.

³Especially by Menégoz, Bruce, and Milligan.

I Peter has been somewhat severely handled in recent times, Harnach regarding it as the work of some unknown disciple of St. Paul. But the growing perception of a *rapprochement* between the two great Apostles, which is seen in recent scholarship, points to the conclusion that St. Peter, who was evidently a man of a most impressionable nature, may not have felt himself above receiving influences from the great Apostle of the Gentiles; and it is not to be denied that there are features of the epistle which link it more closely with St. Peter's speeches in Acts than with the writings of St. Paul. On the other hand *2 Peter* is the one book of the New Testament now almost universally treated as not genuine; it was the latest to be accepted in the primitive church.¹

James is regarded as a genuine work of the head of the Church at Jerusalem by its chief English commentator,² although most German and American scholars who have written about it recently assign it to a very late date.³

The *Epistles of John* are now almost universally admitted to be the work of the author of the fourth gospel. Little can be said as to the *Epistle of Jude* except that its free use of Apocryphal books has been clearly demonstrated. But, lastly, a flood of light has been thrown on the *Revelation* by recent studies in Jewish Apocalyptic literature, and even in Babylonian mythology.⁴ It has been shown that this mysterious book, which many had regarded as unique in literature, may be associated with a school of Jewish and Christian Apocalyptic writings from some of the

¹Still it is vindicated by Dr. Bigg, *International Commentary*.

²J. B. Mayor, *The Epistle of St. James*.

³E. g., Pfeiderer, Holtzmann, Jülicher, Harnach, the last regarding it as a collection of sermon notes put together by some unknown James in the second century. But are not its very archaic features against this view?

⁴As expounded by Gunkel, Bousset, and Charles.

former of which it draws its materials. Then, as the inquiry is pushed further back, some of the most remarkable imagery is traced through these Jewish writings to Babylonian legends. While this interesting process may help to account for the form of the book, it does not touch its essence and that marvelous inspiration by virtue of which it soars above all possible rivals and it is to us *the* Apoclypt, the one book in which the Spirit of God unveils the springs and purposes of the providence of history.

IV.—EXEGESIS

During recent years the methods of the commentator have undergone almost as great a revolution as those of the critic. New dictionaries and grammars¹ have helped to a more accurate understanding of words and phrases. But the most remarkable contribution to this form of study comes from a wholly new region, the region of contemporary records. Inscriptions in Greece and Asia Minor and *Papyri* discovered in Egypt, dating from the very time when the New Testament was written, are found to contain phrases identical with what we had been accustomed to regard as peculiarly characteristic of Hellenistic or New Testament Greek. The conclusion to be drawn from these remarkable discoveries is that the books of the New Testament were written in the ordinary spoken Greek of their day, the very same form of language in which leases were drawn up and private letters were written by people at Oxyrhynchus in Egypt, in which inscriptions were chiseled by sculptors in Cos among the isles of Greece. From this we are led to see the mistake of the old commentators in interpreting the

¹E. g., Grim-Thayer, *Greek-English Lexicon of the New Testament*, and Grammars of New Testament Greek by Winer, Schmiedel and by Blass.

New Testament by means of their knowledge of the classics. The consequence is that the Revised Version must be regarded as already partially out of date, since its committees were dominated by English university classical scholarship, as represented by Dr. Ellicott, the chairman of the English committee.

Another modern movement of research also carries us away from the old classicism. While the New Testament writers used the colloquial language of the cosmopolitan Greek-speaking people of their day, they were all, or nearly all, brought up in Jewish schools and taught to think in Jewish modes of thought. This indicates that some of their expressions can best be interpreted by a knowledge of Aramaic, the language of Palestine in the time of Christ. And now Aramaic studies have been brought in to assist in the interpretation of the New Testament with luminous results.¹

Two further characteristics may be observed in the new modern commentaries.² One is a vigorous effort to arrive at the original meaning of the books, rather than to the exclusion of any reference to theological systems of later date; in other words, honest exegesis, rather than polemical discussion. The other characteristic is a broader method of treatment in seeking for the ideas of the sacred writings as more important than the minute study of words which characterized the scholarship of the last generation of commentators. The older commentaries were mainly grammatical; the newer commentaries are chiefly historical, theological or philosophical.³ In harmony with this later

¹See Deissmann, *Bible Studies*; Dalman, *The Words of Jesus*.

²On the whole the best English and American series of commentaries is that known as the *International Critical Commentary*; the most recent work of smaller dimensions is *The Century Bible*.

³E. g., Ramsay on *Galatians*, Wellhausen on the *Synoptic Gospels*, the Abbé Loisy on *St. John*.

method of exegesis the Expositor's Bible may be regarded as a great commentary on the Holy Scriptures, as well as a work of exposition.

V.—CONTEMPORANEOUS HISTORY AND THOUGHT

It is no longer possible for the fully equipped scribe who is to bring out of his treasury things new and old to be "a man of one book." While the center of his studies must be the Scriptures, he has undertaken to explain, his very explanation of them is largely dependent on his gleanings from other fields of learning. Formerly the Bible was regarded by itself in dazzling isolation, like a statue set on a pedestal. Now we discover that we can see it much better when it stands in its place, which is not a mere niche in the wall of the temple of humanity, but the central shrine of all history. The life and thought of the world in which the New Testament first appeared must not be treated as the mere frame of the picture, although even that would be something, for a suitable frame helps to show its contents to the best advantage. But we should rather think of the circumstances and setting of the gospel and apostolic stories as background and even in part foreground to the Christian revelation. It must be confessed that sometimes these accessories are painted with so much Pre-raphaelite force and color that there is a danger of missing the message of the picture owing to the distraction of the accessories. A knowledge of the geography of Palestine, Eastern manners and customs, the state of the Roman world at the time of Christ, contemporary Greek philosophy, and a host of other matters more or less remote from the central theme of the New Testament, must not be allowed to overshadow that central theme. The pic-

turesqueness of modern writing threatens this danger; and modern writing is nothing if it is not picturesque. But true illustration, such as is aimed at in the Expositor's Bible, goes deeper. It does not detract from the interest of the New Testament itself by the meretricious charms of the surroundings, a materializing and secularizing of the sacred and spiritual of which some of the most popular modern Lives of Christ are guilty. On the contrary, it seeks to throw light on the New Testament itself, explaining obscurities, vivifying what had not been fully realized before, setting the whole picture before us in warm colors of life. Used in this way the fruits of the *Palestine Exploration Fund* prove to be of great value. Then scholars of contemporary Jewish life and thought have enabled us to see more clearly the actual condition of the people among whom Jesus lived,¹ and those who have been investigating the history and archæology of the Roman Empire of this period have enabled us to see much more clearly how the Apostles carried out their wider mission, how the first churches were founded in the larger world, and how the primitive Christian life was lived in the midst of pagan surroundings.²

VI.—LIFE AND HISTORY OF THE EARLY CHURCH

Making use of such materials as have been indicated above, several scholars have been attempting the difficult task of writing the Life of Christ,³ and several also the more manageable work of giving an account of the history of Apostolic times. Here we see that

¹See especially Schürer, *The Jewish People in the Time of Jesus Christ*; Edersheim, *Jesus the Messiah*; Bousset, *Die Religion Des Judentums*; Volz, *Judische Eschatologie*.

²See Mommsen, *Provinces of the Roman Empire*; Ramsay, *The Church in the Roman Empire*, &c.

³E.g., Geikie, Farrar, Edersheim, Stalker, Didon, &c., in popular works; Keim, Weiss, Sanday (*Dictionary of the Bible*), Bruce (*Encyclopædia Biblica*), Oscar Holtzmann, &c., in critical studies.

the destructive criticism which made havoc of history under the hands of the famous "Tübingen school" has been almost entirely superseded by constructive efforts which have brought out the circumstances of primitive times with remarkable clearness. The learned, sober studies of Hort in England¹, as well as the writings of Prof. Ramsay already referred to; the brilliant work of Weizsäcker² in Germany; the histories of McGiffert,³ of the school of Harnach, and of Prof. Bartlet, a singularly judicious and discerning writer,⁴ are among the most prominent contributions to a right understanding of the events of the Apostolic times. Indeed, it is not too much to say that the research and criticism of recent days have brought us face to face with the primitive age of Christianity in a manner never attainable during any of the intermediate ages. It is as though we of the twentieth century had gained a height from which we could look across the intervening centuries, many of which lie wrapped in mist, and see clear and sharp against the horizon the blue hills of the wonderful first century.

VII.—NEW TESTAMENT THEOLOGY

Of all the contributions to the study of the Scriptures with which research, scholarship and thought have enriched our age, none are more fruitful than those which belong to the province of Biblical Theology. Strange as it may appear, while the Bible has been the final authority appealed to in the teaching of dogmatic Theology all down the ages, Biblical Theology is a new science, undreamed of by all but comparatively recent

¹See *The Christian Ecclesia and Judaistic Christianity*.

²See *Apostolic Times*.

³*Christianity in the Apostolic Age*.

⁴*The Apostolic Age*.

scholars. The old method was to start with a proposition, a thesis, a dogma, and then hunt through the Bible for proof texts. This was the method of the one supremely great work in Systematic Theology which Protestantism has produced—Calvin's *Institutes*. The great reformer first states his dogma and then proceeds to marshal texts in proof of it, following this process by a refutation of objections and an explaining away of apparently adverse texts. You can prove anything in that way. This vicious method accounts for the fact that all the wildest heresies and extravagances of fanaticism, as well as all the great mutually opposed systems of Divinity that have appeared in Christendom, have been able to appeal triumphantly to Scripture in proof of their contentions. Such a confusion of results should have been accepted as the *reductio ad absurdum* of the method.

But now the new process of the study of Biblical Theology follows a more modest but more scientific method. It does not start with any dogma which it seeks to prove; it even dispenses with the "working hypothesis" which science admits to be legitimate. It is wholly inductive. Its aim is simply to discover what the Scriptures teach, no matter whether this should turn out to be favorable to preconceived notions or the reverse. In pursuit of this object it seeks to divest the mind of a mass of irrelevant and distracting notions, the accumulation of ages of Christian thinking and controversy, and work its way back to the times in which the several books were written, viewing them in the atmosphere of their origin. It approaches each book rather from what went before than from what came after, seeing that a thing is usually conditioned by its antecedents, but never by its sequels. Then it segregates the writings of each school or class of teachers, and further the specific teaching of each writer.

Lastly, it endeavors to discover the teaching of each book in its entirety and also in its individuality. These points were touched upon in the opening of this section of the Introduction; they need to be treated rather more explicitly before we close because they enter into the more valuable characteristics of the Expositor's Bible.

The application of this new method of Biblical Theology to the New Testament has been delightfully fruitful in results. First and foremost come the studies in the teachings of Jesus with which the Christian thought of our age has been revived. The now familiar phrase "back to Christ" has been nowhere better illustrated than in the course of these studies. It has now become possible to know to a considerable extent what was the actual teaching of the Master detached from the subsequent teaching of the disciples; and such knowledge must be welcomed as of supreme importance even if we allow that the disciples were authorized and inspired teachers commissioned by Christ Himself to carry on the revelation of Christian truth by means of the illumination of the Holy Spirit with which they were endowed. Every loyal servant of Christ must attach primary importance to the position, the action, the sufferings and the very words of his Lord and Master. The teachings of Jesus form the most valuable part of every book that deals at all adequately with New Testament Theology as a whole;¹ but they are also discussed in works wholly devoted to this great subject.² One interesting report which has been brought out with peculiar force both by Beyschlag and by Wendt is the essential harmony between our Lord's

¹See especially works on this subject by Weiss, Stevens, Beyschlag, Bovon (French), Holtzmann (German); Wernle, *Beginnings of Christianity*.

²See Wendt, Horton, on *The Teachings of Jesus*; John Watson, *The Mind of the Master*; Bruce, *The Kingdom of God*, and *The Training of the Twelve*.

teaching in the synoptic gospels and that in John. Special attention has lately been given the teaching of Christ about Himself, and in particular to the meaning of the title, "the Son of Man."¹ There has also been much discussion about the teaching of Jesus in the gospels concerning the last things, and Dr. Charles, the greatest authority on this subject, has set forth the view that Jewish eschatological notions are here blended with the original teachings of Jesus, while others think that our Lord's teachings about the Destruction of Jerusalem have been confused with His teachings about the end of the world and the final judgment.²

The teachings of St. Paul, the greatest theologian of the primitive church, and indeed of all ages, have received searching investigation during recent years. They are discussed with much fullness in the books on New Testament Theology as a whole that have been already referred to; and valuable works have been devoted to the exclusive study of them. The prejudiced views of Baur having been to a great extent demolished, Pfleiderer, also of "the left wing" of criticism, produced a powerful work,³ in which the ideas of the Apostle were subjected to a keen but not very sympathetic analysis. August Sabatier⁴ contributed a brilliant study to the development of the ideas of the Apostle in the course of his writings which were taken in historical order; and he was followed by the more cautious exposition of Prof. Stevens. Other extremely useful writings on this most fruitful theme have appeared from time to time, as well as special monographs of Johannine Theology.⁵

¹See Driver, Hastings' *Dictionary of the Bible*, article, "Son of Man."

²See Charles, *Jewish and Christian Eschatology*; and for the latter view, Muirhead, *The Eschatology of Jesus*.

³*Paulinism*.

⁴*Saint Paul*.

⁵See Stevens on this subject, and the teachings of St. James.

The result of all these studies is that we have now a storehouse of collected information concerning the specific teachings of the several parts of the New Testament, such as no scholarship of previous ages had attempted, because the historical method on which it is all based was not practised until recently. Much of this storehouse was at the disposal of the writers of the Expositor's Bible, and many of its treasures will be found in their volumes, while perhaps it is not too much to hope that these volumes themselves will be welcomed as valuable original contributions to the same supremely important study—the study of the mind of Christ and the thought of His Apostles.

WALTER F. ADENEY.

Manchester, March, 1905.

COMPLETE INDEX
TO THE EXPOSITOR'S BIBLE
TOPICAL AND TEXTUAL

By S. G. AYRES, B.D.

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PREFATORY NOTE

The value of work like that which follows requires no argument to prove its worth. An unindexed book is like an unexplored continent. It may contain streams of thought which might be sources of power if known. Diamonds and gold may there be hidden away. The index is the explorer's chart to the undiscovered country. The great stores of a work like *The Expositor's Bible* are not realized until they are tabulated in an index. The chemistry of thought has produced many a gem for this great work. This index will show where they are. The compiler has endeavored to make a complete, comprehensive, and practical index to this series. The index is by subjects, texts, and authors quoted.

It has given me great pleasure to know in this intimate way what *The Expositor's Bible* contains. If this work shall help others to the same knowledge, the labor involved is worth while.

Drew Theological Seminary.
April, 1905.

S. G. AYRES.

HOW TO USE THE INDEX

As an illustration of the method by which to use the subject index, take the first topic, Aaron. The reference to Aaron and his sons will be found in the volume "Numbers" of The Expositor's Bible, page 32.

A good illustration of the way to use the textual part of the index is found in John XVII, 19. Of course the main treatment will be found in its proper place in Vol. II of the Gospel of John by Dr. Dods; but we find a reference in the volume on Leviticus, page 57; in that containing Ephesians, page 369; in that on the Epistles of Peter, page 151. The reader will find that these will aid in acquiring a more complete understanding of the text studied. The inter-relation of the Old and New Testaments will be the better noted. It has been thought that less trouble will be caused the reader by having the texts included with the subjects under one index.

Where a book of the Bible is contained in more than one volume, although possibly bound, the two volumes in one, the reference, for example, under Acts VII, verse 49, to Isaiah II, 287, would be found on page 287 of the second volume of Isaiah.

INDEX TO THE EXPOSITOR'S BIBLE

A

- AARON and his sons, Numbers, 32.
—and Moses meet, Exodus, 87.
—begins the Tabernacle service, Leviticus, 219.
—Character of, Numbers, 29.
—Close of his life, Numbers, 235.
—complains of the marriage of Moses, Numbers, 137.
—Consecration of, Leviticus, 181.
—Consecration of, Hebrews, 185.
—Intercession of, Numbers, 207.
—Priesthood of, Hebrews, 79, 128.
—Rod of, Numbers, 198, 207.
—suggested as Moses' Helper, Exodus, 74.
- AARONITES, Support of the, Numbers, 25.
- ABBA, Genesis, 165, Galatians, 254.
- ABBOTT, Dr. Ezra, *Biblical Essays*, Acts II., 12, 43.
- ABECEDARIANS, Pastoral Epistles, 70.
- ABEL, Genesis, 28-41.
—compared with Christ, Genesis, 40, 41.
—Faith of, Genesis, 35, 36; Hebrews, 223-225.
- ABERCIOUS, St., Acts I., VI.
- ABGAR, King, Acts II., 53.
- ABIATHAR deposed, Kings, 110, 111.
- ABIEZER, Conversion of, Judges 159.
- ABIGAIL, wife of Nabal, I. Samuel, 384, II. Samuel, 39.
—marries David, I. Samuel, 388.
- ABIHU, Strange fire of Nadab and, Leviticus, 237-255; Numbers, 29.
- ABIJAH, son of Jeroboam.
—Sickness and death of, I. Kings, 302-308.
- ABIJAH, king of Judah, I. Kings, 318-321; Chronicles, 325-337.
- ABIMELECH, Judges, 210-223.
- ABIRAM, Dathan and, Numbers, 195, 205.
- ABISHAG, the Shunemite, I. Kings, 62, 106; Songs of Solomon, 4.
- ABISHAI, II. Samuel, 245, 345.
- ABOMINABLE, Altogether become, Peter, 313-324.
- ABNER assassinated by Joab, II. Samuel, 52.
—sets up Ishbosheth, II. Samuel, 23.
—wars against David, II. Samuel, 26-49.
- ABRAHAM and the "cities of the plain," Genesis, 186-197.
—and Ishmael, Genesis, 147-158, 212-225.
—and Melchizedek, Hebrews, 118.

- ABRAHAM, Blessings of, Galatians, 180-188.
- The call of, Genesis, 81-95.
- Change of name, Genesis, 165.
- Faith of, Job, 27; Hebrews, 223.
- Friend of God, James, 160, 162.
- God's covenant with, Genesis, 134-146.
- God's oath to, Hebrews, 101.
- in Egypt, Genesis, 96-107.
- intercedes for Sodom, Genesis, 172-185.
- Justification of, Romans, 103-109, 117-127.
- Legend of, Daniel, 44.
- Lot's separation from, Genesis, 108-120.
- Promise to, Hebrews, 9.
- purchases Macphelah, Genesis, 226-239.
- rescues Lot, Genesis, 121-133.
- sacrifices Isaac, Genesis, 198-211.
- Seed of, Hebrews, 45.
- ABSALOM and Amnon, II. Samuel, 193-204; I. Kings, 76.
- Balaam like, Numbers, 322.
- banished and brought back, II. Samuel, 205-216; I. Kings, 77.
- Burial of, II. Samuel, 273.
- David flees before, II. Samuel, 229-252.
- David's grief for, II. Samuel, 277-288.
- Defeat and death of, II. Samuel, 265-276.
- in Council, II. Samuel, 253-264.
- Pride of, II. Samuel, 211.
- ABSALOM, Revolt of, II. Samuel, 217-228; I. Kings, 79.
- Samson like, Judges, 286.
- ABSOLUTION, Forms of, James, 342.
- ABSTINENCE, Pledge of, Numbers, 60.
- ACCADIAN PSALMS, Job, 3.
- ACCEPTANCE of God's forgiveness, Genesis, 38.
- of offering and offerer, Genesis, 35.
- The one way of Divine, Romans, 90-99.
- ACHAIA, The province, Acts II., 326.
- ACHAN, Punishment of, Joshua, 177-188.
- Trespass of, Joshua, 165-176.
- ACHILLES TATIUS, ACTS II., 367.
- ACHISH, king of Gath, I. Samuel, 336-340, 396-403.
- ACHSAH, Judges, 21.
- ACOIMETAE, or watching monks, Acts II., 176.
- ACTA SANCTORUM, Acts I., 111, 162; II., 56, 141, 200, 213, 247.
- ACTION a primal necessity, Judges, 295.
- ACTS, The book, Apocryphal, Acts I., 2.
- Inspiration of, Acts I., 28.
- not by Paul, Pastoral Epistles, 360-362.
- not by Titus, Pastoral Epistles, 207.
- Object of the first part of, Acts I., 346.
- Origin and authority, Acts I., 1-22.
- Title, Acts I., 1.

ACTS I., 1, Romans, 275.
 —2, 9, Mark, 444.
 —4, 5, Galatians, 253.
 —7, Daniel, 151; Romans, 363; Galatians, 247.
 —8, Leviticus, 216; Matthew, 67; Hebrews, 269.
 —11, Romans, 313, 362; Peter, 164; John Epistles, 82.
 —13, James, 26, 28; John Epistles, 6.
 —14, Ephesians, 423; James, 35, 374; Peter, 108.
 —15, Matthew, 441.
 —17, Peter, 237.
 —19, Luke, 3.
 —John Epistles, 125.
 ACTS II., Leviticus, 461.
 —5-11 James, 51.
 —10, Romans, 3.
 —16-21, Revelation, 105.
 —17, 18, Ephesians, 357.
 —19, Peter, 340.
 —22, Peter, 183.
 —23, 24, Mark, 427; Romans, 237; Peter, 8; Revelation, 202.
 —27, John Epistles, 309.
 —29, I. Kings, 103; Chronicles, 144.
 —30, II. Samuel, 107; Chronicles, 251; Hebrews, 35.
 —31, Peter, 140.
 —34, 35, Ephesians, 91.
 —38, II. Corinthians, 52; Pastoral Epistles, 287.
 —44, 45, Leviticus, 396.
 ACTS III., 4, John Epistles, 6, 7.
 —13, 26; Isaiah II., 287.
 —14, Isaiah II., 287; James, 285.
 —16, James, 67, 116.

ACTS III., 19-21, Leviticus, 472, 511.
 —21, Revelation, 354.
 —21-25, Romans, 14.
 ACTS IV., 13, John Epistles, 7.
 —19, Peter, 128.
 —24, Revelation, 99.
 —27-30, Isaiah II., 287; Mark, 407.
 ACTS V., 13, John Epistles, 6.
 —17, James, 198.
 —24, 29; Jeremiah I., 412.
 —28, John Epistles, 293.
 —31, Songs of Solomon, 310.
 —40, Jeremiah I., 412.
 —41, James, 65, 130; Peter, 137, 183.
 ACTS VI., 1, Peter, 165, 170.
 —3, Peter, 120.
 —4-6, Pastoral Epistles, 116.
 —6, Pastoral Epistles, 315.
 —10, James, 193.
 —13, 14, Jeremiah II., 17.
 ACTS VII., 5, Colossians, 387; Hebrews, 216.
 —6, Exodus, 198.
 —20, II. Corinthians, 294.
 —20, Hebrews, 239.
 —22, Exodus, 73; Ephesians, 385; Hebrews, 244.
 —26, James, 251.
 —37, Hebrews, 235.
 —38, Peter, 173.
 —42, Romans, 49.
 —47, Chronicles, 172.
 —48, Jeremiah II., 17.
 —49, Isaiah II., 460.
 —52, Isaiah II., 287.
 —52, James, 286, 294.
 —53, Galatians, 217; Hebrews, 23.

- ACTS VII., 56, Daniel, 248;
Mark, 52.
—58, Galatians, 62.
ACTS VIII., 1-3, Galatians, 62.
—4, Romans, 346.
—14, John Epistles, 6, 7.
—17, Pastoral Epistles, 167, 315.
—20-22, Galatians, 49.
—22, Peter, 62.
—26, Psalms III., 161; Ephesians, 239.
—28, Isaiah II., 6.
—30, Isaiah II., 287.
—39, II. Corinthians, 347.
ACTS IX., 1, Galatians, 62; James, 126.
—1-19, Galatians, 58.
—2, James, 48, 127.
—4, Daniel, 262.
—7, Daniel, 294.
—10-19, Galatians, 71.
—15, Romans, 12.
—16, II. Corinthians, 231.
—17, Pastoral Epistles, 315.
—19-25, Galatians, 79.
—25, Mark, 206.
—26, 27, Galatians, 81; James, 35.
—30, Peter, 120.
—34, James, 329.
—39, 41, Pastoral Epistles, 163.
—43, Peter, 169.
ACTS X., 2, 8, Romans, 19.
—4, Leviticus, 77.
—10, II. Corinthians, 191.
—14, Daniel, 133.
—20, James, 32, 122.
—34, 35, Ezra, 22; Daniel, 323.
—38, Leviticus, 202; John I., 41.
—41, 42, John Epistles, 243.
ACTS X., 42, Peter, 183.
—43, Romans, 14.
—44, Galatians, 171-173.
—45, Twelve Prophets II., 428.
—47, Ephesians, 55.
ACTS XI., 5, II. Corinthians, 191.
—8, Twelve Prophets II., 495.
—15-18, Galatians, 171, 173; Ephesians, 59.
—17, Galatians, 121, 204, 255.
—19, 21, Galatians, 91.
—25, 26, Galatians, 91.
—26, Peter, 169, 190.
—27-30, Galatians, 93, 102.
—28, Hebrews, 318.
—29, Peter, 120.
ACTS XII., 2, Matthew, 240; James, 26.
—11, Daniel, 228.
—17, James, 26, 35.
—20, I. Kings, 152.
—20-23, Daniel, 198.
—22, 23, Daniel, 51.
—24, Peter, 58.
—33, Luke, 346.
ACTS XIII., 1-4, Exodus, 409; Romans, 434.
—2, 3, Mark, 63; Galatians, 100.
—3, Exodus, 67; Pastoral Epistles, 167, 315.
—10, James, 184.
—15, Mark, 21.
—21, Joshua, 320.
—26, Ephesians, 6; Peter, 65.
—32, Ephesians, 55.
—33, Psalms I., 1, 18; Ephesians, 93.
—36, Romans, 243.
—39, Revelation, 101.
—43, 45, 46, Galatians, 100.
—47, Isaiah II., 288.
—50, Thessalonians, 163.

ACTS XIV., 4, 14, II. Corinthians, 331; Galatians, 12; Ephesians, 239.

—11, 12, Daniel, 50.

—12, Galatians, 100.

—14, 15, Daniel, 165.

—15, 17, Galatians, 267; Peter, 49.

—17, Ephesians, 271.

—23, Pastoral Epistles, 59; Peter, 202.

ACTS XV., 2, 12, Galatians, 100, 102.

—3, Galatians, 93.

—7, Galatians, 123.

—10, Galatians, 307.

—11, Galatians, 151.

—12, II. Corinthians, 362.

—13, James, 26, 35.

—15-17, Peter, 74.

—21, James, 103.

—22, Pastoral Epistles, 394.

—23, 24, Galatians, 91, 110.

—24, Philippians, 176.

—28, Galatians, 106.

—29, Daniel, 165.

—32, Peter, 230.

—36-40, Galatians, 100.

—39, Philippians, 3.

—41, Galatians, 91.

ACTS XVI., 1-3, Galatians, 305, 319.

—3, Galatians, 62.

—6, Galatians, 17; Thessalonians, 38.

—6-10, Romans, 30; Peter, 229.

—9, II. Corinthians, 348; Galatians, 67; Pastoral Epistles, 242.

—15, Philippians, 358; Peter, 169.

ACTS XVI., 17, Daniel, 179.

—23, 24, Jeremiah I., 412.

ACTS XVII., 4, Thessalonians, 3.

—5, Romans, 434.

—6, Galatians, 329.

—7, Peter, 169.

—12, Thessalonians, 163.

—18, II. Kings, 303; Peter, 183.

—19, John Epistles, 293.

—22-31, Galatians, 267.

—26, Chronicles, 49; Daniel, 28, 151; Ephesians 28; Thessalonians, 187.

—27, John Epistles, 107.

—28, Pastoral Epistles, 224.

—29, Exodus, 296.

—30, I. Kings, 101; Galatians, 258; Ephesians, 269.

ACTS XVIII., 2, Pastoral Epistles, 414.

—9, II. Corinthians, 348; Galatians, 67.

—18, Leviticus, 551; Galatians, 320; John Epistles, 18.

—22, 23, Galatians, 91, 132, 327.

—25, Ephesians, 277.

—26, Romans, 427; Peter, 108.

ACTS XIX., 1-7, Ephesians, 277.

—6, Pastoral Epistles, 167, 315.

—10, Ephesians, 15.

—13-20, Pastoral Epistles, 383.

—15, Luke, 155.

—18, 19, Ephesians, 342.

—19, 20, John Epistles, 21.

—20, Peter, 58; John Epistles, 15.

—21, Romans II.

—22, Pastoral Epistles, 415.

—24, 38, John Epistles, 18.

—26, 27, John Epistles, 275, 303.

ACTS XIX., 29, John Epistles,
301.

—33, Pastoral Epistles, 413.

—34, Pastoral Epistles, 394.

—55, Pastoral Epistles, 84.

ACTS XX., 2, 6, Philippians, 4.

—4, Romans, 434; Ephesians,
433; Colossians, 387; Pas-
toral Epistles, 415.

—John Epistles, 301.

—17, Peter, 202.

—18-35, Ephesians, 277.

—28, Exodus, 175; Romans,
261; Ephesians, 368.

—29, 30, Ephesians, 412; Thes-
salonians, 309; Pastoral Epis-
tles, 302, 376.

—30, John Epistles, 42.

—31, Romans, 278; Ephesians,
14; John Epistles, 19.

ACTS XXI., 8, Ephesians, 239.

—9, Peter, 108.

—13, Romans, 419.

—15, 16, Galatians, 93.

—17, James, 35; John Epistles, 7.

—17-25, Galatians, 130.

—18, James, 26.

—20, 26, Galatians, 62, 320.

—21, Ephesians, 65.

—24-26, Leviticus, 551.

—27-30, Jeremiah II., 16; Gala-
tians, 106; Ephesians, 404.

—28, 29, Ephesians, 433.

—29, Colossians, 373; Pastoral
Epistles, 415.

—38, Galatians, 328.

ACTS XXII., 3, Galatians, 63;
Ephesians, 385.

—4, Pastoral Epistles, 55.

—5-16, Galatians, 58.

—6, Galatians, 311.

ACTS, XXII., 12-21, Galatians, 71.

—14, Pastoral Epistles, 59.

—16, Pastoral Epistles, 287.

—17, II. Corinthians, 348; Gala-
tians, 67.

—21, Galatians, 90.

—22, Galatians, 455.

ACTS XXIII., 2-5, Galatians, 278.

—6, Romans, 84; Galatians, 62;
Peter, 182.

—11, Romans, 37.

ACTS XXIV., 15, Galatians, 311.

—20, 21, Romans, 84.

ACTS XXVI., 5, Philippians, 186.

—6-8, Galatians, 311.

—7, Twelve Prophets II., 408;
John Epistles, 19.

—11, James, 127.

—12-18, Galatians, 58.

—13, Revelation, 304.

—14, Jeremiah I., 95; Romans,
428; Galatians, 64.

—18, Ephesians, 43, 402.

—20, Romans, 412; Galatians,
93.

ACTS XXVII., 11, Colossians, 373,
387.

—3, John Epistles, 309.

—23, Pastoral Epistles, 242.

—24, Pastoral Epistles, 68.

—26, 29, Peter, 374.

ACTS XXVIII., 6, Daniel, 50.

—16, Philippians, 47.

—17, Romans, 69.

—21, Galatians, 421.

—22, Philippians, 49.

—23, Daniel, 98; Romans, 15.

—28, Ephesians, 52.

—30, Pastoral Epistles, 361.

ACTS OF PAUL AND THECLA,
John Epistles, 91.

- ADAM, Genesis, 16-27; Hebrews, 220.
 —Christ and, Romans, 143-155; Hebrews, 36.
- ADAM OF SAINT VICTOR, John
 Epistles, 5, 69, 78, 184.
- ADONIZAH and Abishag, I. Kings, 105.
 —Rebellion of, I. Kings, 81, 93.
 —slain, I. Kings, 109.
- ADONIZEDEK, king of Jerusalem,
 Joshua, 223; Judges, 12.
- ADORAM, I. Kings, 143.
- ADORNMENT, Nature of, Pastoral
 Epistles, 251, 252.
- ADULLAM, The cave of, David in,
 I. Samuel, 341-344.
- ADULTERY, Eyes full of, Peter, 305.
 —a form of murder, Leviticus, 426.
 —Prohibition of, Exodus, 319, 321; Leviticus, 386; Deuteronomy, 95, 400; Matthew, 75.
 —Spiritual, James, 227.
- ADVENTURER, The, Judges, 211.
- ADVICE of Samuel, I. Samuel, 182.
- AELIUS GALLUS, James, 328.
- AENEAS, Acts II., 97.
- AESCHYLUS, Ecclesiastes, 46;
 Jeremiah I., 288; David, 224.
- AFFECTION Natural, right,
 Leviticus, 249.
- AFFLICTION, The man that hath
 seen, Song of Solomon, 180-193.
- AFRICA, Mission in, Thessalonians, 157, 158.
- AFRICAN SLAVERY and Hebrew
 compared, Exodus, 342.
- AGABUS, the Prophet, Acts II., 162, 426, 434.
- AGAPE, The, Acts II., 399, 400; Ephesians, 342; James, 427, 432; Peter, 304.
- AGAG, Numbers, 307.
 —killed by Samuel, I. Samuel, 250.
- AGASSIZ, Proverbs, 144.
- AGED, The, Beautiful life of, I. Kings, 61.
 —Joshua the, Joshua, 250.
 —Reverence for, Leviticus, 412.
- AGES OF FAITH, Joshua, 139.
- AGNOSTICISM, Judges, 346;
 Job, 117; Matthew, 164;
 Ephesians, 255; Hebrews, 235.
- AGRICULTURE, Proverbs, 140, 269.
- AGRIPPA II., Acts II., 432, 448.
- AGUR SON OF JAKEH quoted,
 Genesis, 150.
 —Words of, Proverbs, 386-395.
- AHAB, King of Israel, and Benhadad, I. Kings, 451-462.
 —and Elijah, I. Kings, 377-382.
 —and Herod compared, Mark, 171.
 —and Jehosaphat, I. Kings, 485.
 —and Jezebel, I. Kings, 347-356.
 —and Naboth's vineyard, I. Kings, 473-483.
 —and the rain, I. Kings, 399-403.
 —Death of, I. Kings, 494, 495.
 —Infatuation of, I. Kings, 462.
- AHASUERUS, Ezra, 153, 155, 352, 361, 370, 382, 396, 399.
- AHAZ, king of Judah, II. Kings, 260-264; Isaiah I., 98.
 —Apostasies of, II. Kings, 272-285.

- AHAZ, compared with Charles I., Isaiah, 99, 103, 113.
 —Isaiah and, II. Kings, 265-272.
 —the Judas of the Old Testament, Isaiah I., 118.
 —a wicked king, Chronicles, 200-220.
- AHAZIAH, king of Israel, II. Kings, 3-18.
 AHAZIAH, king of Judah, II. Kings, 102-105, 118-120.
 —Chronicles, 399-401.
- AHIJAH of Shiloh and Jeroboam, I. Kings, 252-259.
 —and the wife of Jeroboam, I. Kings, 302.
- AHIMAAZ, messenger to David, II. Samuel, 278.
- AHIMELECK and David, I. Samuel, 332-340; II. Samuel, 129.
 —slain by Saul, I. Samuel, 346-353.
- AHINOAM the Jezreelitess, II. Samuel, 39.
- AHITHOPHEL and Absalom, II. Samuel, 225, 236, 256.
 —counsellor of David, II. Samuel, 131; Psalm II., 32, 159.
 —Suicide of, II. Samuel, 261.
- AHOLIAB, Exodus, 426 sq.
- AI, Joshua defeated at, Joshua, 168.
 —captured, Joshua, 189-200.
- ALABARCH, Acts II., 81, 153.
- ALARIC, Hebrews, 272.
- ALBINUS, James, 40.
- ALEXANDER the Coppersmith, Acts II., 378.
- ALEXANDER and Hymenaeus, Pastoral Epistles, 75, 76, 373, 413.
- ALEXANDER the Great, Daniel, 156; James, 163.
 —and Jaddua, Daniel, 103-106.
- ALFORD, Henry, Ephesians, 439; Thessalonians, 74, 316; Pastoral Epistles, 392; James, 32, 399, 418; Revelation, 351.
- ALFRED the Great influenced by Moses, Exodus, 262.
- ALLEGORICAL INTERPRETATION of the Song of Solomon, Song of Solomon, 42.
- ALMOND TREE, Fruit of, Ecclesiastes, 268; Jeremiah I., 62.
- ALPHEUS, James, 27.
- ALMS-GIVING, Matthew, 80-82.
- ALTAR, The, in Judaism, Ezra, 51; Hebrews, 323.
- ALTAR ED, Joshua, 365-375.
- ALTAR OF THE TABERNACLE, Exodus, 395; Joshua, 206.
- ALTUS, centurion, Acts I., 110.
- AMALEK, Exodus, 252-258; Numbers, 312; Joshua, 25; Judges, 78, 79; I. Samuel, 245; I. Samuel, 425.
- AMASA killed by Joab, II. Samuel, 320.
 —supersedes Joab, II. Samuel, 292.
- AMASIS, James, 173.
- AMAZIAH the priest, and Amos, Twelve Prophets I., 115-120.
- AMAZIAH, king of Judah, II. Kings, 167-174; Chronicles, 412-417.
- AMBITION disclaimed by Paul, Thessalonians, 74.
- AMBROSE, Pastoral Epistles, 230.

AMEN, Eucharistic, Acts II., 396;
James, 470.
AMIEL, Henri Frederic, quoted,
Job, 88, 288; John Epistles,
158.
AMMIEL of Lo-debar, II. Samuel,
249.
AMMIANUS MARCELLINUS,
Acts II., 152.
AMMONITES, Judges, 230, 240-
245; I. Samuel, 170, 175; II.
Samuel, 146-157; Jeremiah
II., 242; Ezekiel, 169, 170,
224, 226; Twelve Prophets I.,
131.
AMNON, Absalom and, II. Samuel,
193, 204; I. Kings, 76, 77.
AMON, king of Judah, II. Kings,
371-373.
AMORITES, Numbers, 157, 253;
Judges, 64.
—Israel defeats the, Numbers,
255.
AMOS the prophet and his min-
istry, Twelve Prophets I., 106-
120.
—and Israel, II. Kings, 193-203.
—the man and the prophet,
Twelve Prophets I., 73-120.
—Problem left by, Twelve Proph-
ets I., 227-231.
AMOS the Book, Twelve Prophets
I., 61-231.
—contents, authority, etc.,
Twelve Prophets I., 61-72.
—Period of, Twelve Prophets I.,
65.
AMOS I., 1, II. Kings, 194, 196.
—2, Jeremiah I., 76.
—3, 4, II. Kings, 142.
—6-15, II. Kings, 143.

AMOS I., 7, 8, II. Kings, 194.
—11, II. Kings, 139, 171; Twelve
Prophets II., 176.
—13, II. Kings, 221.
AMOS II., 1, II. Kings, 37, 39,
139; Jeremiah I., 315.
—4-8, Jeremiah II., 276.
—5, II. Kings, 194.
—6-13, II. Kings, 194.
—7, Ezekiel, 312.
—8, Deuteronomy, 415.
—11, II. Kings, 134.
—14, Psalms III., 407.
AMOS III., 1, Jeremiah I., 79;
Ezekiel, 190.
—2, Leviticus, 246; II. Kings,
198; Jeremiah II., 214; Ro-
mans, 283.
—6, Twelve Prophets II., 137,
316.
—8, Ezekiel, 50.
—9-15, II. Kings, 196.
—14, II. Kings, 194.
—15, I. Kings, 495.
AMOS IV., 1, Ezekiel, 312.
—1-3, II. Kings, 218.
—1-13, II. Kings, 196.
—13, Jeremiah II., 288.
—6, II. Kings, 193.
—7, 8, II. Kings, 193.
—9, II. Kings, 193; Jeremiah I.,
180.
—10, II. Kings, 193; Jeremiah
I., 102.
—11, II. Kings, 193, 194.
—12, II. Kings, 200.
AMOS V., 2, Song of Solomon, 65.
—8, Jeremiah I., 233, 287.
—9, Jeremiah I., 184.
—10, Jeremiah I., 392.
—11, I. Kings, 279.

AMOS V., 15, Genesis, 212.
 —18, 20, Jeremiah II., 308;
 Peter, 328.
 —19, Ecclesiastes, 242.
 —21-23, I. Kings, 212.
 —25, 26, Acts I., 310.
 —26, II. Kings, 256.
 AMOS VI., 1-14, II. Kings, 197.
 —2, II. Kings, 191.
 —4, Twelve Prophets II., 371.
 —4-6, I. Kings, 279.
 —7, Twelve Prophets II., 155.
 —14, II. Kings, 191, 414.
 AMOS VII., 1, II. Kings, 193,
 197.
 —4, II. Kings, 193.
 —9, II. Kings, 200.
 —12, II. Kings, 426.
 —16, Jeremiah I., 414.
 AMOS VIII., 1, II. Kings, 203.
 —2, II. Kings, 217; Ezekiel, 72.
 —5, Leviticus, 415; Numbers, 35;
 Isaiah II., 420; Jeremiah I.,
 368, 370; Ezekiel, 450.
 —7, Jeremiah I., 84.
 —8, II. Kings, 194.
 —9, Jeremiah I., 293.
 AMOS IX., 1-3, Revelation, 115.
 —3, Joshua, 177; I. Kings, 379.
 —5, 6, Jeremiah I., 233.
 —7, Jeremiah I., 126.
 —9, 10, II. Kings, 203.
 —11, Ezekiel, 314; Acts II., 242.
 —11-15, II. Kings, 201, 203;
 Chronicles, 144; Peter, 74.
 —12, James, 129.
 —13, Ezekiel, 486.
 —14, Jeremiah II., 329.
 AMUSEMENT QUESTION, The,
 Genesis, 22. 64, 324; Deuter-
 onomy, 195-196; Judges, 310;

Jeremiah I., 322; I. Corinthi-
 ans, 188; Pastoral Epistles,
 102.
 ANACLETUS, Pastoral Epistles,
 416.
 ANAK, Sons of, Numbers, 157;
 Joshua, 246, 247, 273.
 ANANIAS AND SAPHIRA, Acts
 I., 211-228; Pastoral Epistles,
 73, 75.
 ANANIAS OF DAMASCUS, Acts
 II., 53, 54, 55, 57, 58, 59, 68.
 ANANIAS the Highpriest, Acts II.,
 431, 440-443.
 ANARCHY in the church, Pastoral
 Epistles, 73, 271.
 ANATHEMA, Meaning of, Exo-
 dus, 224; I. Corinthians, 398.
 —of Galatians, 34-49.
 ANCYRA, Acts II., 339, 367.
 AND, Many books of the Old Tes-
 tament begin with, Exodus, 1.
 ANDREE, M. Tony, Twelve Proph-
 ets II., 225, 227, 229.
 ANDREW, Mark, 86; John I., 61.
 ANGEL OF JEHOVAH, Exodus,
 363; Numbers, 281.
 —and Gideon, Judges, 145-148.
 —and Jacob, Joshua, 133.
 —and Zecharias, Luke, 26.
 —announces the birth of Samson,
 Judges, 266-271.
 —captain of the Lord's host,
 Joshua, 128-139.
 ANGELS, Pastoral Epistles, 138.
 —and Moses, Exodus, 47.
 —as emanations, Hebrews, 22.
 —as witnesses, Ephesians, 173.
 —assembly of, Hebrews, 301.
 —in the book of Daniel, Daniel,
 67, 68.

- ANGLES in the book of Zechariah,
 Twelve Prophets II., 310-319.
 —Jesus Christ and the, Hebrews,
 21-46.
 —Man inferior to, Hebrews, 34.
 —mediators, Colossians, 233-
 238.
 —Ministry of, Hebrews, 27, 316.
 —Sinful, James, 408-412; Peter,
 289.
 —visit Abraham, Genesis, 172.
 —visit Lot, Genesis, 176, 188.
 ANGER, Proverbs, 204-207;
 Ephesians, 294-295.
 —of God, Song of Solomon, 142;
 Isaiah I., 47-56.
 ANIMALS, The lower, Isaiah I.,
 190-194.
 —Our mediatorship to, Isaiah I.,
 193.
 —Treatment of, Deuteronomy,
 430-432.
 ANNANUS, James, 40.
 ANNAS, Acts II., 30.
 ANOINTING OIL for the sick,
 James, 326.
 —for the Tabernacle, Exodus,
 423.
 —used for priests, Leviticus, 201.
 ANSELM of Canterbury, Order for
 visitation of the sick, Leviti-
 cus, 45, 46.
 ANSHAN, Isaiah II., 163.
 ANT, The, Proverbs, 83, 87, 88.
 ANTHROPOMORPHISM, Genesis,
 60; Numbers, 169; Isaiah, 144;
 Jeremiah I., 383.
 ANTICHRIST, Thessalonians,
 317; John Epistles, 167-172.
 ANTIGONOUS, Rabbi, Ecclesias-
 tes, 294.
 ANTINOMIAN BELIEF, Acts I.,
 134, II., 62; Pastoral Epistles,
 44, 49, 298, 299; Hebrews,
 148, 201.
 —Results of, Exodus, 315.
 ANTIOCH-Syrian, Church of, Acts
 II., 146, 154.
 —City of, Acts II., 150-153.
 —Paul at, Acts II., 157.
 —People and nicknames of, Acts
 II., 159.
 —Synagogue of, Acts II., 155.
 —Synod at, James, 360.
 ANTIOCH of Pisidia, Acts II.,
 198.
 —Paul at, Acts II., 206-210;
 Galatians, 129-162.
 ANTIOCHUS EPIPHANES,
 Psalms II., 349, 353, 400;
 Daniel, 13, 55, 162, 245, 261,
 299-318; Acts II., 6; Hebrews,
 264.
 AORIST, as used by John, John
 Epistles, 77.
 APHRAATES, James, 22.
 APOCRYPHA, James, 145, 156,
 204, 424.
 —Jude's use of, James, 424.
 —Value of the, James, 76-79.
 APOCRYPHAL ACTS, Acts II., 2.
 APOCRYPHAL GOSPELS, Acts
 I., 79.
 APPOLINARIAN HERESY, Acts
 I., 124.
 APPOLLONIUS OF TYANA,
 John Epistles, 189.
 APOLLOS, Acts II., 341-343, 347;
 I. Corinthians 34; Pastoral
 Epistles, 203, 208, 214.
 APOSTASY, Hebrews, 95.

- APOSTLE, Meaning of, Acts II., 83, 84, 193; Galatians, 12.
- Paul's claim to be an, Colossians, 9.
- The sign of an, II. Corinthians, 224-236.
- The title, Acts I., 348; Pastoral Epistles, 69, 70.
- APOSTLES' CREED, Acts I., 417.
- APOSTOLIC CONSTITUTIONS, Acts I., 201; Acts II., 344; Pastoral Epistles, 125, 156, 232.
- APPEARANCES deceitful, I. Samuel, 258; II. Samuel, 215.
- Idolatry of, I. Samuel, 259.
- APPHIA, Colossians, 423.
- APPULEIUS, Pastoral Epistles, 379.
- AQUILA AND PRISCILLA, Acts II., 322, 323, 332, 333, 337, 341, 347; Pastoral Epistles, 413, 414.
- AQUILEIA, Church of, Acts II., 247.
- AQUINAS, Thomas, John Epistles, 41.
- ARABAH wady, Numbers, 244.
- ARABIA, Isaiah I., 277.
- Paul in, Acts II., 72-77; Galatians, 78-82.
- ARAD, King of, Numbers, 178, 243.
- ARAM, Isaiah I., 94, 103 sq.
- ARATUS, Acts II., 11, 315; Pastoral Epistles, 225.
- ARCHAEOLOGY, The study of Chronicles, 112, 113.
- ARCHIPPUS, Colossians, 407, 410, 425-427.
- ARCHITECTURE, Massive ancient, Ezra, 92-94.
- AREOPAGUS, Court of the, Acts II., 309-317.
- ARETAS, Acts II., 30, 81.
- ARGUMENT FROM DESIGN and evolution, Genesis, 9.
- ARIAN HERESY, Acts I., 124.
- ARISTARCHUS, Colossians, 373, 387, 388.
- ARISTIDES, Apology of, Acts I., IX., 400, 418, 419; II., 35, 214, 318-320.
- ARISTOTLE, Galatians, 378; Pastoral Epistles, 240.
- Logic*, Acts I., 132, 298.
- on friendship, Proverbs, 227.
- on habit, Hebrews, 85.
- on locusts, Ecclesiastes, 107.
- ARK, The, The animals in, Genesis, 56.
- where stranded, Genesis, 71.
- ARK IN THE BULRUSHES, Exodus, 31.
- ARK OF THE COVENANT, Exodus, 377; Numbers, 44; Jeremiah I., 124.
- among the Philistines, I. Samuel, 73-84.
- at the house of Obed-edom, II. Samuel, 89; Psalms III., 349.
- borne before the host, Numbers, 116; Joshua, 98.
- brought to Jerusalem, II. Samuel, 84-96.
- of the Temple, I. Kings, 177-180.
- taken by the Philistines, I. Samuel, 61-72.
- ARMOUR, The Christian, Ephesians, 410-424; Colossians, 318.

- ARNOLD, Matthew, quoted, Job, 95; Proverbs, 359; Ecclesiastes, 300; Acts I., 151, 178; I. Corinthians, 334; Ephesians, 84, 126, 281; John Epistles, 122, 262.
- and Balaam; Numbers, 304.
- ARNOLD, Thomas, Daniel, 75; Acts I., 306.
- ARRIAN, James, 182.
- ART claimed for God, Numbers, 95.
- ARTAXERXES, Ezra, 110, 119, 122, 153, 157, 194, 259, 341.
- ARTEMAS, bishop of Lystra, Acts II., 213.
- ARTEMIS, see Diana.
- ARTEMISIUS, Month of, Acts II., 362.
- ASA, king of Judah, I. Kings, 321-326; Chronicles, 338-365.
- Jehosaphat succeeds, I. Kings, 327.
- ASAHHEL, brother of Joab, II. Samuel, 29.
- Death of, II. Samuel, 30.
- ASENATH, wife of Joseph, Genesis, 371.
- ASAPHITE PSALMS, Psalms, 116.
- ASCENSION, The, of Christ, Matthew, 446-450; Mark, 442-445; Acts I., 43-60.
- ASCENSION OF ISAIAH, The, Acts I., 119.
- ASCETICISM, Pastoral Epistles, 44, 142, 143.
- absent from the teaching of Christ, Matthew, 98.
- and luxury, Colossians, 249, 250.
- ASCETICISM not to be neglected. Philippians, 255.
- ASHDOD, Isaiah I., 198.
- The ark at, I. Samuel, 75.
- ASHER, the tribe, Inheritance of, Joshua, 322.
- Moses blessing, Deuteronomy, 470.
- ASHTORETH, Worship of, Leviticus, 387; Jeremiah I., 155.
- ASIARCHS, Acts II., 375-378.
- ASSEMBLIES, Calling of, Numbers, 96.
- ASSIZE COURTS, Acts II., 332.
- ASSUMPTION OF B. V. MARY, Acts I., 68.
- ASSUMPTION OF MOSES, The, Acts I., 119; James, 419-423.
- ASSURANCE, Hebrews, 174.
- Paul's doctrine of Ephesians, 113-115.
- ASSUR-BANI-PAL, Twelve Prophets II., 12, 85.
- Inscription, II. Kings, 492.
- See Asur-Bani-Pal.
- ASSYRIA, Isaiah I., 53, 92-95, 97, 103, 122.
- and Ahaz, II. Kings, 230.
- and Azariah, II. Kings, 210, 211.
- and Egypt, II. Kings, 251, 276, 298.
- and Hezekiah, II. Kings, 296-298, 319-350.
- and Jehu, II. Kings, 141.
- and Joash, II. Kings, 183.
- and Menahem, II. Kings, 224.
- and the siege of Samaria, II. Kings, 240.
- and Syria, II. Kings, 189.
- Kings of, Table, II. Kings, 487-489.

- ASSYRIA, Penitential Psalms of, Deuteronomy, 134.
- The prophets and, Twelve Prophets I., 44-58.
- Religion of, Deuteronomy, 132-135.
- ASTROLOGY neglected, Job, 317.
- ASTRONOMY and unbelief, Psalm I., 72.
- ASUR-BANI-PAL, Ezra, 158; Daniel, 188.
- See Assur-Bani-Pal.
- ATHALIAH of Judah, II. Kings, 146-153; Chronicles, 401, 402.
- ATHANASIUS, St., Acts I., 270, 291, 416; II., 301; James, 7, 16, 369; John Epistles, 283, 302.
- ATHEISM of force and fear, Isaiah I., 168-178.
- a product of the city, Jeremiah I., 189.
- unknown to Israel, Proverbs 11, 18.
- ATHENAGORAS, Pastoral Epistles, 125.
- apology, Acts II., 282.
- ATHENS, Church of, Acts II., 321.
- Paul at, Acts II., 305-321.
- Topography of, Acts II., 312.
- ATHLETE, Hebrews, 194.
- as a type of Christian, Pastoral Epistles, 348-349.
- ATONEMENT, Exodus, 379; Ephesians, 318-320.
- An aspect of, Proverbs, 362-374.
- the center of Christianity, Galatians, 25.
- Christ's, Hebrews, 38.
- Extent of the, John Epistles, 102-105.
- ATONEMENT for omissions, Numbers, 184.
- Great day of, Leviticus, 256-263, 463; Numbers, 356; I. Kings, 188; Hebrews, 296.
- meaning of, Proverbs, 362-371; Romans, 142.
- Missions and the, John Epistles, 106-116.
- Sacrificial, Ezekiel, 476-484.
- Theory of substitution, I. Kings, 203.
- The word, Leviticus, 45.
- ATTALIA, Acts II., 201, 276.
- AUGUSTINE, St., John I., 331; Romans, 100; Galatians, 154; Ephesians, 240; Pastoral Epistles, 229, 373; Hebrews, 142; John Epistles, 41, 62, 148, 177, 181.
- and the law, Exodus, 277.
- Christ in the storm, Mark, 137.
- City of God*, Ezekiel, 497; Twelve Prophets II., 157.
- Confessions*, Song of Solomon, 237; Acts II., 29, 286; Romans, 233, 373; Thessalonians, 187; John Epistles, 112, 144.
- Letters*, Acts I., 195, 242, 386; II., 398, 401; James, 4.
- on the resurrection, Mark, 335.
- on seeing God, Exodus, 373.
- use of heathen learning, Exodus, 195.
- AURELIUS VICTOR, Acts II., 163.
- AURICULAR CONFESSION, James, 336, 340.
- AUSTIN, St., John Epistles, 116.

AUTHORITY, Divine origin of,
Pastoral Epistles, 273-275.

—of Christ, Ephesians, 375.

—of our High-priest, Hebrews, 77.

—The question of, Colossians,
174.

AUTHORS possess a variety in
style, Joshua, 16, 17.

AUSTRALIAN, The native, not
without ideas of morality,
Deuteronomy, 89.

AUTHORITY rejected, Genesis,
88

AVARICE, Dangers of, Pastora.
Epistles, 196-198.

AZARIAH, I. Kings, 141.

AZARIAH, king of Judah, II.
Kings, 209-214; Chronicles,
418-424.

AZAZEL, Leviticus, 264-276;
Numbers, 355; I. Kings, 210;
James, 411.

B

- BAAL-PEOR, Judges, 51; Psalms III., 147.
 —Festival of, Numbers, 314.
- BAAL-WORSHIP and Elijah, I. Kings, 383-398.
 —extirpated, II. Kings, 131-145.
- BAAL-ZEBUT, Ahaziah worships, II. Kings, 8-10.
- BAALS, The, Numbers, 295; Judges, 51. 52.
 —names from, I. Kings, 350.
- BAANAH AND RECHAB, II. Samuel, 58-60.
- BAASHA, king of Israel, I. Kings, 310.
- BABYLON, Isaiah I., 93, 201, 405-415; II., 55, 189-204.
 —Call to leave, Isaiah II., 211, 396.
 —Captivity in, Psalms III., 370-375; Ecclesiastes, 32-43.
 —Isaiah I., 201, 402.
 —Capture of, Isaiah II., 146.
 —compared with Rome, Isaiah II., 189-199.
 —Cruelty of, Isaiah II., 201.
 —Early history of, Isaiah II., 192.
 —The fall of, Revelation, 303-315.
 —in the modern world, Isaiah II., 200sq.
 —its pride, Isaiah II., 191.
 —Jeremiah and, Jeremiah II., 258-263.
 —Jews return from, Ezra, 36-47.
- BABYLON, Meaning of the name, Isaiah II., 191.
 —of John, Revelation, 274-276.
 —Persian period in, Ecclesiastes, 43-66.
 —Religion of, Isaiah II., 193.
 —Ruin of, Isaiah II., 199-204.
 —yields to Cyrus, Isaiah II., 193.
- BABYLONIA, Ancient civilization of, Genesis, 84.
 —described, Isaiah II., 53.
 —History of, Isaiah II., 107, 146.
- BACON, Lord Francis, Proverbs, 16, 230.
- BAETHGEN, Friedrich, Psalms I., 151, 158, 166, 178, 219; II., 16, 59, 75, 105, 127, 228, 261, 290, 295, 311, 353, 360, 363, 377, 427, 502; III., 17, 30, 88, 91, 120, 181, 201, 233, 294, 372, 398, 407, 421, 460.
- BAGEHOT, Walter, Isaiah I., 109; II., 199.
- BAILEY, Philip James, *Festus* quoted, Job, 290.
- BALAAM and Balak, Numbers, 288.
 —as an illustration, Peter, 307.
 —Character of, Joshua, 259, 269.
 —critical, Numbers, 283.
 —End of, Numbers, 320.
 —First parable of, Numbers, 292.
 —Fourth parable of, Numbers, 309.
 —his error, Numbers, 273.

- BALAAM, his knowledge of Jehorab, Numbers, 267; refuses to go to Moab, Numbers, 268.
- like Absalom, Numbers, 322.
- Name of, Numbers, 262.
- Prayer of, Numbers, 296.
- Reputation of, Numbers, 261.
- Second parable of, Numbers, 300.
- Third parable of, Numbers, 305.
- used by Jude, James, 442-449.
- BALAK and Balaam, Numbers, 288.
- bewildered, Numbers, 305.
- his sacrifices, Numbers, 290.
- in anxiety, Numbers, 261.
- BALBILLUS, John Epistles, 19.
- BALJON, II. Corinthians, 134.
- BALM OF GILEAD, Jeremiah I., 186-188.
- BAN, Cherem the word for, Deuteronomy, 169-171; Galatians, 44.
- Law of the, Leviticus, 554-558; Deuteronomy, 168-201.
- BAPTISM, Pastoral Epistles, 284-293; Hebrews, 87, 186, 240.
- Buried with Christ in, Colossians, 205-208.
- Formula of, Acts II., 345.
- of Christ, Matthew, 31-38; Mark, 6-13.
- of Cornelius, Acts II., 140.
- of the Ethiopian Eunuch, Acts I., 416.
- of John, Luke, 96.
- of John, whence was it? Mark, 310-317.
- of Paul, Acts II., 72-77.
- BAPTISM, preached by Peter, Acts I., 137-146.
- Red Sea passage a type of, Pastoral Epistles, 289.
- BARAK, Judges, 98-sq.
- agreement with Deborah, Judges, 140.
- Faith of, Hebrews, 26.
- BARCLAY, Robert, Acts II., 122.
- BARCOCHBA, Acts I., 157.
- BARNABAS, Acts II., 7, 8, 81, 155, 258; Galatians, 91 and Paul; Acts I., 218-221; II., 248-251.
- Early life of, Acts I., 216, 218.
- Epistle of, James, 18, 23, 76.
- BARONIUS, Caesar, *Annals*, Acts II., 259.
- BARTIMAEUS healed, Mark, 295-298.
- BARTOLOCCI, William, *Bibl. Rabbin*, Acts II., 13.
- BARUCH, The recorder, II. Kings, 426.
- BARUCH, son of Neriah, Jeremiah I., 36; II., 33, 37, 54-62.
- BARZILLAI, the Gileadite, II. Samuel, 249.
- David and, II. Samuel, 301-313.
- BASHAN reduced, Numbers, 255.
- BASILIDES, Pastoral Epistles, 8, 42.
- BASNAGE, Jacob, *History of the Jews*, Acts II., 13, 19.
- BATHSHEBA and Adonijah, I. Kings, 107.
- and David, II. Samuel, 162 sq.
- and the succession of Solomon, I. Kings, 85.
- became the wife of David, II. Samuel, 170.

- BATHSHEBA, name not in Chronicles, Chronicles, 147.
- BAUDISSIN, W. W. F., Isaiah II., 463; Twelve Prophets II., 483.
- BAUR, F. C., Acts II., 1; II. Corinthians, 117; Galatians, 125; Ephesians, 4; Pastoral Epistles, 8, 10, 12, 33; James, 138, 140.
- BAXTER, R., Acts I., 134, 137.
- BAYET, C., *De Titulis Atticae Christ*, Acts II., 308, 321.
- BEATITUDES, The, Matthew, 58-69.
—See Sermon on the Mount.
- BEAUTY, moral and aesthetic, Deuteronomy, 104.
- BECK, J. T., Ephesians, 103, 107.
- BEDE, Venerable, Eccles. Hist., Acts I., 294; James, 6, 8, 84, 103, 153, 172, 267, 268, 282, 285, 331, 351.
- BEELZEUB, Jesus Christ and, Mark, 91-95.
- BEET, J. A., II. Corinthians, 95, 137, 151; 233; Galatians, 143, 309, 328; Ephesians, 4, 66, 99, 345.
- BEETHOVEN, Ludwig Von, Funeral march of, Exodus, 387.
- BELLARMINE, Robert F. R., James, 338.
- BELLS on highpriests robe, Leviticus, 196.
- BELSHAZZAR, Isaiah II., 113, Daniel, 54, 203-217.
- BENAIAH, II. Samuel, 345; I. Kings, 87.
—slays Adonijah, I. Kings, 109.
—slays Joab, I. Kings, 113.
—slays Shimei, I. Kings, 114.
- BENE-KEDEM, Job, 23.
- BENEDICTION, The Apostolic, Hebrews, 329.
—The double, of the Tabernacle, Leviticus, 231.
- BENEDICTUS, The, Luke, 28, 42-44.
- BENEDICTUS, The lesser, Luke, 36-39.
- BENGEL, J. A., II. Corinthians, 121, 155, 179, 235, 310, 311, 318, 350; Galatians, 148; Ephesians, 322; Thessalonians, 117; Hebrews, 100; James, 115, 285, 325, 418; John Epistles, 21, 105, 119, 181, 219.
- BENHADAD and Ahab, I. Kings, 451-472.
—and the siege of Samaria, II. Kings, 76-86.
- BENHADAD III., II. Kings, 183.
- BENJAMIN, Jacob and, Genesis, 405.
—Joseph and, Genesis, 388.
- BENJAMIN, the tribe, Inheritance of, Joshua, 316-319.
—Moses blesses, Deuteronomy, 467.
- BENT, J. T., Acts II., 374.
- BENTLEY, Sir Richard, John Epistles, 137, 240.
- BENZINGER, J., Ezekiel, 407.
- BERNARD OF CLAIRVAUX, Song of Solomon, 43; Acts II., 417; Romans, 75; Peter, 66; John Epistles, 71, 115, 154, 203.
- BERNARDINE A PICONIO, Ephesians, 194.
- BERNICE, Acts II., 432, 448.
- BEROEA, Acts II., 296, 302.

- BETHEL, Jacob at, Genesis, 282.
- BETHHORON, Battles at, Joshua, 319.
- Battles of, Joshua, 223-235.
- BETHLEHEM, Judges, 364, 386; I. Samuel, 254, 272.
- Christ born in, Luke, 62.
- lacking in hospitality, Genesis, 175.
- BETHSHEAN, Joshua, 303.
- BETHSHEMESH, Ark at, I. Samuel, 81-82.
- Curiosity of the men of, I. Samuel, 82.
- BEVERIDGE, William, Acts I., 134.
- BEYSCHLAG, Willibald, James, 60.
- BEZA, Ephesians, 15, 275; James, 159, 222, 387, 418, 432, 454, 457.
- BEZALEEL, Exodus, 426 sq.
- BIAS, the sage, James, 173.
- BIBLE, The, Accuracy of the, Jeremiah I., 177.
- the bread of life, Deuteronomy, 213, 214.
- its character, Proverbs, 382.
- not a fetish, I. Kings, 4.
- nothing in it without purpose, Joshua, 376.
- Statements of, Numbers, 281.
- Study of, Joshua, 64-66.
- Universality of the, Job, 17.
- the word of God, Numbers, 163.
- BIBLE HISTORY, the history of Redemption, Genesis, 28.
- BIGOTRY of Zophar, Job, 244.
- BILDAD, Bitterness of, Job, 216.
- Character of, Job, 102.
- his first speech, Job, 135.
- second speech, Job, 215.
- BINGHAM, Richard, *Antiquities*, Acts I., 67, 386; II., 176, 396; John Epistles, 170.
- BISHOPS, Origin of, Acts II., 416-418.
- BITHIAH, Chronicles, 76.
- BITTERNESS of soul, Proverbs, 194.
- BLAMELESS, Christians to be, Philippians, 143.
- BLANDINA, Pastoral Epistles, 257.
- BLASPHEMY, Penalty of, Leviticus, 480-486.
- BLESSED in the Psalms, Psalms I., 2; II., 436, 445, 447.
- They who bless are, Peter, 119-132.
- BLESSING OF MOSES, Deuteronomy, 460-470.
- BLESSINGS OF GOD, Hebrews, 89.
- Catalogue of, Psalms III., 430.
- dwelling with Him, Psalms II., 250.
- The meaning of the, Genesis, 238.
- of Aaron, Numbers, 67.
- of Moses, Numbers, 116.
- Spiritual and temporal, Joshua, 126.
- willingly bestowed, Genesis, 248.
- BLOMFIELD, Bishop, Acts II., 229.
- BLOOD of the Passover, Exodus, 189, 190.
- The plague of, Exodus, 129-132.
- Prohibition of, Leviticus, 99.
- Revenge, Numbers, 400.
- Sprinkling of, Leviticus, 136.

BLOOD OF JESUS CHRIST cries
for pardon, Genesis, 39.

—See Atonement.

BOASTING, Foolish, II. Corinthians, 325-341.

BOAZ, Judges, 389-416.

BOCHIM, Judges, 35-44.

BODENSTEIN, Andrew Rudolph,
James, 24.

BODY and the Christian life, Philippians, 310-314.

—and spirit, Exodus, 105.

—compare with society, I. Corinthians, 283.

—for the Lord, I. Corinthians, 152-155.

—influences the higher nature, Exodus, 320.

—The spiritual, in the resurrection, I Corinthians, 371-386.

—to be kept under, I. Samuel, 55; I. Corinthians, 223.

BOECKH, Augustus, *Corpus Inscriptionum Graecarum*, Acts II., 205, 278, 300, 363, 366.

BOEHME, Jacob, on the Divine shining, Numbers, 69.

BOETHIUS quoted, Job, 288.

BOILS, The plague of, Exodus, 144-146.

BOLLANDISTS, Acts I., 111, 162;
Pastoral Epistles, 248.

BONDAGE, Return to spiritual, Galatians, 256-271.

"BOOK OF THE DEAD," Job, 213.

BOOK OF ENOCH, Acts I., 25, 28, 119; James, 409, 432-447.

BOOK OF JUBILEES, Acts I., 25, 28.

BOOK OF THE LAW found by Hilkiah, II. Kings, 386, 399-401.

BOOTH, Wm., John Epistles, 231.

"BORROWED JEWELS," Exodus, 69, 167.

BOSSUET, Jacob B., John Epistles, 136.

BOUNDARIES OF LAND, Numbers, 390.

BRADFORD, John, Romans, 54.

BRAVERY, Disinterested, Exodus, 40.

BRAZEN SERPENT, The, Numbers, 248.

—and Jesus Christ, John I., 117-128.

—Symbolism of, Numbers, 249.

BREAD and faith, Deuteronomy, 207.

—of life, John I., 207-222.

—of the soul, Deuteronomy, 202-217.

BREDENKAMP, Conrad J., Isaiah I., 237; II., 130, 178, 205, 211, 226, 435, 457, 458; Twelve Prophets II., 134.

BRETHREN, Colossians, 15, 385.

—Love of the, Thessalonians, 151-158; Peter, 249.

BRETSCHNEIDER, Karl T., Pastoral Epistles, 125; John Epistles, 125, 307.

BRIBERY, Isaiah I., 47.

BRICK MAKING in Egypt, Exodus, 92-94.

BRIGGS, C. A., Isaiah II., 18, 336, 345, 412, 435.

BRIGHT, John, Twelve Prophets I., 241.

BRITISH ASSOCIATION, James, 346.

- BROOKS, Phillips, Luke, 315.
- BROTHER OF THE LORD,
James, 28, 31, 374.
- BROTHERHOOD, Genesis, 40,
41; Numbers, 408.
- Christian, Peter, 55-68.
- Christ's, Hebrews, 39, 41.
- in the church, Joshua, 77;
Colossians, 476, 477.
- of man, Twelve Prophets I.,
406; Galatians, 234.
- of nations, Joshua, 76.
- BROWN, David, *The Book of Rev-
elation*, Revelation, 205.
- Epistle to the Romans*, Ro-
mans, 207.
- The Second advent*, Revela-
tion, 130.
- BROWNING, Robert, quoted,
Numbers, 275, 294; Deuter-
onomy, 115; Judges, 379; II.
Kings, 319; Chronicles, 443;
Proverbs, 351; Ecclesiastes,
16; Song of Solomon, 172,
181; Isaiah I., 63, 220, 354;
Ezekiel, 120, 231; John I., 27;
Romans, 88; I. Corinthians,
119, 278; Ephesians, 234.
- BROWNLOW AND NORTHCOTE,
Roma Sotteranea, Acts I.,
112.
- BRUCE, A. B., John I., 233;
Thessalonians, 176; Hebrews,
44, 45; James, 410.
- BRÜCKNER, Benno B., James,
60, 378, 390, 418.
- BRUGSCH, Heinrich, Jeremiah
II., 221; Ezekiel, 281.
- BRYCE, James, Locusts in South
Africa, Twelve Prophets II.,
400.
- BUCKLAND, F., John Epistles,
131, 132.
- BUCKLE, Thomas, Ecclesiastes,
144.
- BUDDE, Karl, Twelve Prophets
II., 119, 121, 124, 125, 128,
134, 498, 505.
- BUDDHA, Doctrine of Karma,
Proverbs, 71.
- Early life of, John Epistles,
155-157.
- BUDDHISM, Acts I., 400; John
Epistles, 110.
- BULL, George, Acts I., 134.
- BUNTING, Jabez, Acts I., 3.
- BUNYAN, John, quoted, Job,
144; Song of Solomon,
237; Ephesians, 75; Colos-
sians, 269; Thessalonians, 77,
144.
- BURDEN-BEARING Judges,
290; Galatians, 390-404.
- BURGER, Johann G., Revelation,
330.
- BURNET, Bishop Gilbert, *Com-
mentary on the thirty-nine arti-
cles*, Acts I., 192.
- BURNS, Robert, Proverbs, 293;
Isaiah I., 192; Thessalonians,
143, 144.
- BURNT OFFERING, Leviticus,
29-62.
- BUSHNELL, Horace, quoted,
Job, 259; John I., 359.
- BUSINESS, Twelve Prophets I.,
430.
- The highest good in, Ecclesi-
astes, 142-186.
- BUTLER, Alfred J., *Coptic
Churches*, Acts II., 256.

- | | |
|----------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| BUTLER, Archer, James, 383,
386. | BUTLER, Samuel, <i>Hudibras</i>
quoted, Proverbs, 266. |
| BUTLER, Joseph, James, 99,
443. | BUXTORF, Johann, <i>Lexicon</i> , Acts
II., 16. |
| — <i>The analogy</i> , Acts I., 18; II.,
133, 413; John Epistles, 71,
249. | BYRON, Lord, Jeremiah II., 217;
John Epistles, 158. |
| — <i>Durham charge</i> , Pastoral
Epistles, 368. | BZOVIUS, Abraham, <i>Continua-
tion of Baronius' annals</i> , Acts
I., 415. |

C

CAESAR, Augustus, Acts II., 273.

—Claudius, Acts II., 323.

—Julius, Acts II., 31; James, 287.

—Tiberius, Acts II., 36, 166, 185.

CAESAREA-ON-THE-SEA, Acts II., 101, 147.

—Paul at, Acts II., 4.

CAIN, Genesis, 28-41.

—Faith of, Hebrews, 223.

—Punishment of, Genesis, 43.

—Rejection of his offering, Genesis, 32.

CAIPHAS, Acts II., 30.

—and Christ's popularity, John I., 371, 372.

—and the trial of Christ, Matthew, 409; Mark, 407-413; John II., 299.

CAJETAN, Cardinal, James, 332, 336.

CALEB, Descendants of, Chronicles, 50.

—honoured, Numbers, 173.

—Inheritance of, Joshua, 262-274, 291-294.

—one of the spies, Numbers, 151.

CALIGULA, the Emperor, and the Alexandrian Jews, Ecclesiastes, 240; Acts II., 82, 94, 166, 167; James, 349.

CALL OF GOD, Belief in the, Genesis, 91.

—Christ and the first disciples, Matthew, 52-56; Mark, 17-23, Luke, 162-176.

CALL OF GOD, Difficulties which interpose, Numbers, 110.

—for Moses, Exodus, 65-69.

—of Elisha, I. Kings, 445-450.

—ripens life into power, Judges, 148.

—Surrender and, Jeremiah I., 270.

—to Ezekiel, Ezekiel, 42-55.

—to Isaiah, Isaiah I., 57-90.

—to Jeremiah, Jeremiah I., 58-73.

—to Levi, Mark, 56-61; Luke, 162-176.

—to the merchant, Isaiah I., 296.

—to the ministry, Isaiah I., 76-78; I. Corinthians, 104, 105.

—to service, Joshua, 50.

CALVIN, John, Psalms II., 55, 59, 167, 283, 350, 405; Isaiah I., 79; II., 15, 215, 217, 218, 397; Twelve Prophets II., 153, 159, 172; John I., 342, 349; Acts I., 384; II., 128, 383; Romans, 151, 226; I. Corinthians, 268; II. Corinthians, 93, 129, 167, 189, 216, 239, 251, 260, 373, 376; Galatians, 142, 273; Ephesians, 98, 322; Thessalonians, 177; Hebrews, 100, 250; James, 222, 283, 319, 325, 360, 417, 432; Peter XVII.

CAMP, Arrangement of the, Numbers, 27.

- CANA, The marriage in, John I., 69.
- CANAAN, Degeneracy of its people, Judges, 8.
- Gods of, Judges, 52.
- promised to Israel, Joshua, 5.
- reported on, Numbers, 157.
- Rest of, Hebrews, 61.
- suited for its purpose, Judges, 7.
- to be explored, Numbers, 152.
- CANAANITES admitted to fellowship, Numbers, 183.
- Bad influence of the, Joshua, 357.
- Extermination of the, Deuteronomy, 175-183.
- Low moral tone of, Leviticus, 381.
- Religion of the, Deuteronomy, 129; Joshua, 382.
- Remnant of, Joshua, 246.
- to be driven out, Numbers, 389.
- CANDACE, Acts I., 411, 412.
- CANDELABRUM, Numbers, 78.
- Symbolism of, Numbers, 79.
- CAPER-BERRY, Ecclesiastes, 267, 268.
- CAPERNAUM, Christ at, Luke, 196.
- Last words of Christ at, Matthew, 249-266.
- Synagogues at, Luke, 203.
- CAPES, W. W., *The age of the Antonines*, Acts I., 154.
- The early empire*, Acts II., 109.
- CAPITAL-PUNISHMENT, Leviticus, 421.
- in Christendom, Leviticus, 424.
- CAPTIVITY, The, in Babylon, Psalms III., 370-375; Ecclesiastes, 32-43; Isaiah I., 128.
- The Jews return from, Ezra, 36-47; Song of Solomon, 230-241.
- Persian period of, Ecclesiastes, 43-66; Isaiah I., 148.
- Results of, Matthew, 6, 7.
- See EXILE.
- CARDINALS, College of, Acts I., 280.
- CARLYLE, Thomas, quoted, Job, 68, 223; Psalms I., 190; III., 295; Proverbs, 305; Song of Solomon, 207; Isaiah I., 413; Twelve Prophets II., 51; John II., 194; Ephesians, 273; James, 166.
- and the Hebrew laws, Exodus, 276.
- Sadness of, Ecclesiastes, 130.
- CARMEL, Mount, Elijah on, I. Kings, 393-398.
- CARMEL of Judah, I. Samuel, 382.
- CARPOCRATES, James, 389.
- CARPUS, Pastoral Epistles, II., 411.
- CASSIAN, John, James, 7.
- CASSIODORUS, James, 2, 285, 369.
- CASTE, Leviticus, 151; Galatians, 238.
- CATHARI, Pastoral Epistles, 127.
- CATHOLIC CHURCH, The, The idea of unity in, Proverbs, 246.
- CATHOLIC EPISTLES, Introduction, James, 1-12.
- CATO, Acts I., 58.

- CATULLUS, Thessalonians, 170.
- CAVE, William, *Historia Literaria*, James, 6.
- Lives of the Apostles*, Acts II., 256, 259, 263.
- Lives of the Fathers*, Acts I., 219.
- CELEBRATIONS, Evening, Acts II., 398-401.
- CELLINI, Benvenuto, Pastoral Epistles, 50.
- CELSUS, Pastoral Epistles, 229, 253; James, 328; John Epistles, 244.
- CELTIC LANGUAGE, Acts II., 264.
- CENCHREAE, Acts II., 332.
- CENSERS, The two hundred and fifty, Numbers, 198, 205.
- CENSURE, Love of, of others, James, 250-260.
- CENSUS OF ISRAEL, Exodus, 420-422; Numbers, 18.
- David's, II., Samuel, 376-387.
- the second, Numbers, 323.
- of all men, Numbers, 20.
- Results of the, Numbers, 22.
- CENTURION, The, Faith of, Luke, 195-208.
- CEREMONIAL DUTIES, The use of, Numbers, 47.
- CERIANI, Antonio Maria, James, 422.
- CERINTHUS, John Epistles, 49.
- CERTAINTY, Nature of historical, Pastoral Epistles, 105.
- CESNOLA, General Alexander P., Acts II., 205.
- CHALDEAN SOOTHSAYING, Numbers, 263.
- CHANGE and vicissitude help us to fear God, Deuteronomy, 155.
- CHANNING, W. E., James, 381.
- CHAOS no moral, Job, 273.
- CHARACTER and glorying, Philippians, 288.
- and ritual, Galatians, 435, 447.
- and the understanding of truth, Hebrews, 90.
- attracts character, Judges, 392.
- benefited by delay, Genesis, 137.
- capacity to distinguish, Isaiah I., 257-261.
- Decision of, Judges, 378.
- Effect of change on, Deuteronomy, 155.
- Fountain of Christian, Colossians, 39-53.
- Love and, Philippians, 31, 35.
- National, Judges, 205.
- of Jacob analyzed, Genesis, 260.
- of Lot, Genesis, 188.
- Salvation aims at perfection of, Genesis, 221.
- a secret in the growth of, Genesis, 288.
- tested by power, Genesis, 125.
- CHARITY and independence, Thessalonians, 151-168.
- characteristic of Christianity, Thessalonians, 158-160.
- for the suffering, Job, 129.
- The giving of, Judges, 400.
- in judgment, Genesis, 79; Joshua, 338.
- See giving.
- CHARLEMAGNE, Acts II., 11.
- CHARLES II. of England, and Cromwell, Isaiah I., 162, 163.

- CHARRAN, Abraham leaves, Genesis, 85 sq.
- CHARTERIS, Dr. Archibald H., Acts I., 11.
- CHASTITY, Law of, Leviticus, 379-390; Deuteronomy, 396-401.
- CHAUCER, Geoffry, Peter, 209.
- CHEDORLAOMER, Expedition of, Genesis, 121 sq.
- CHEREM, The word for ban, Deuteronomy, 169-171.
- CHERITH, The brook, I. Kings, 363.
- CHERUBIM, The, in the Tabernacle, Exodus, 380.
- in the Temple, I. Kings, 180-185.
- CHEYNE, T. K., Psalm I., 21, 23, 33, 51, 59, 64, 103, 114, 151, 161, 166, 178, 195, 202, 265, 277, 286, 296, 303, 343; II., 15, 31, 49, 59, 65, 69, 75, 76, 101, 105, 110, 121, 126, 127, 132, 143, 160, 167, 175, 185, 190, 195, 212, 214, 224, 227, 228, 230, 233, 240, 248, 256, 257, 261, 272, 280, 288, 291, 316, 345, 350, 360, 363, 377, 405, 415, 419, 426, 427, 441, 447, 480, 486, 499, 502; III., 4, 17, 24, 30, 32, 59, 63, 65, 88, 90, 92, 120, 134, 145, 147, 164, 175, 188, 189, 190, 223, 226, 233, 248, 319, 349, 372, 391, 398, 407, 414, 431; Proverbs, 1; Isaiah I., 3, 13, 196, 198, 199, 211, 223, 375, 440; II., 19, 121, 211, 299, 333, 343, 383, 412, 414, 435, 457, 459, 464; Jeremiah II., 4, 30, 33, 72, 75, 176, 182, 204, 289, 314, 338; Twelve Prophets I., 264, 311, 360, 365; II., 60, 65, 176, 209, 215, 312, 319, 354, 359, 380, 444, 446, 498, 504, 525.
- CHILDBEARING, Purification after, Leviticus, 320-344.
- Uncleanness of, Leviticus, 327-344.
- CHILDREN, and parents, Colossians, 340-345.
- and religion, Exodus, 25.
- Care of, Pastoral Epistles, 256.
- commanded to honour parents, Exodus, 312-314.
- Early influence for, Proverbs, 53-56.
- growing up bad, Jeremiah II., 351.
- have a sense of incompleteness, Genesis, 22.
- Jesus Christ and the, Matthew, 252-258, 270-273; Mark, 254, 268, 273.
- Mosaic view of the education of, Deuteronomy, 146-167.
- of Godly parents bad, I. Samuel, 44.
- represent fresh hopes, Genesis, 29.
- sacrificed, II. Kings, 354.
- Scant religious instruction of, Exodus, 191.
- Suffering of, Song of Solomon, 149.
- Training of, II. Samuel, 204; Proverbs, 56-64, 303-313.
- unable to understand the full truth, Genesis, 7.
- CHITTIM, Numbers, 306, 312.

CHOICE and appearance, I. Samuel, 258.

—between living and dying, Philippians, 65-76.

—made by God the best, Genesis, 244.

—No escape from personal, Judges, 379.

—of the good, Genesis, 22; Psalms II., 448; Proverbs, 258-261.

—of Lot, Genesis, 111 sq.

—of Moses, Exodus, 34-38.

—of occupation reveals disposition, Genesis, 22.

—of Solomon, I. Kings, 124.

—A right, Joshua, 156.

—Temptation to a wrong, Genesis, 113.

CHOSROES, king, Acts II., 159.

CHRISTIAN, as an athlete, Pastoral Epistles, 348, 349.

—as a husbandman, Pastoral Epistles, 350-352.

—as a soldier, Pastoral Epistles, 344-347.

—The incomplete, Philippians, 97.

—law, Rejection of, Numbers, 187.

—life criticised, Numbers, 158.

—Limitations of the, Numbers, 393.

—nation, Duty of, Numbers, 160.

—Right conception of the life, Philippians, 95.

—The title, Acts II., 159-162, 211.

CHRISTIAN COUNTRY, A, Jeremiah I., 194-196.

CHRISTIAN LIBRARY, The, Acts II., 394.

CHRISTIAN WORK and money, Chronicles, 414.

—Continuity of, Chronicles, 194, 195.

—Shrinking from, I. Samuel, 166.

—Variety of, Leviticus, 57, 363.

CHRISTIANITY, Alliances with, Numbers, 114.

—Freedom under, Numbers, 209.

—practiced, Acts I., 31.

—secularised, Judges, 330.

—Sympathy with, Numbers, 112.

—What is? John II., 406.

CHRISTIANS always need help, Joshua, 62.

—armor, Ephesians, 410-424.

—as pilgrims in the world, Peter, 355-364.

—death with Christ, Colossians, 243-251.

—The garments of the renewed soul, Colossians, 305-319.

—growth, Colossians, 238-241.

—Ideal and the steps thereunto, Peter, 41-54.

—in public life, Deuteronomy, 201.

—In what sense are we? I. Corinthians, 60.

—the light of the world, Matthew, 66-69.

—Kings to God, I. Samuel, 263.

—living epistles, II. Corinthians, 99-111; Colossians, 493.

—The new nature and the new life, Colossians, 290-304.

—not free from the law, Exodus, 280.

—not exempt from calamity, Genesis, 97.

- CHRISTIANS, Precepts for the innermost life, Colossians, 354-370.
- present life a risen life, Colossians, 257-270.
- the salt of the earth, Matthew, 63-66.
- slaying self, Colossians, 271-289.
- what kind ought we to be? Peter, 355-364.
- CHRISTOPHER, The legend of, Hebrews, 317.
- CHRONICLES, The Book of, Age of, Chronicles, 92-110.
- and Ezra and Nehemiah, Ezra, 2-4.
- Date and authorship, Chronicles, 3-6.
- Historical setting, Chronicles, 6-12.
- Importance of, Chronicles, 22-28.
- Omissions of, Chronicles, 146.
- sources and mode of composition, Chronicles, 13-21.
- I. CHRONICLES II., 55, Jeremiah II., 45.
- I. CHRONICLES III., 5, Proverbs, 52.
- 15, Jeremiah I., 27.
- 11, Jeremiah II., 92.
- I. CHRONICLES IV., 13, 15, Joshua, 263.
- 18, Joshua, 22.
- 43, Psalms II., 435.
- I. CHRONICLES VI., 28, 34, Joshua, 350.
- I. CHRONICLES VII., 5, Psalms I., 274.
- 20-27, Joshua, 22,
- I. CHRONICLES VII., 22-27, Deuteronomy, 23.
- 26, Joshua, 22.
- 29, Joshua, 304.
- I. CHRONICLES IX., 19, Psalms II., 42.
- 33, Psalms III., 359.
- I. CHRONICLES XII., 6, Psalms II., 42.
- I. CHRONICLES XV., 2, II. Samuel, 91.
- 13, II. Samuel, 88.
- I. CHRONICLES XVI., 34, 41, Joshua, 105.
- I. CHRONICLES XVII., 23, Thesalonians, 288.
- I. CHRONICLES XX., 1, Jeremiah II., 32.
- I CHRONICLES XXI., 1, Song of Solomon, 220.
- 25, Jeremiah II., 312.
- I. CHRONICLES XXIII., 5, II. Samuel, 217.
- 24, 27, Numbers, 41.
- I. CHRONICLES XXV., 1-3, Daniel, 30.
- I. CHRONICLES XXVIII., 1, I. Kings, 143.
- 4, Revelation, 78.
- I. CHRONICLES XXIX., 5, Leviticus, 208.
- II. CHRONICLES I., 9, Thessalonians, 288.
- II. CHRONICLES VII., 1-3, Ezekiel, 37.
- 14, James, 129.
- II. CHRONICLES IX., 15, 16, Psalms, 335.
- 17, Pastoral Epistles, 369.
- II. CHRONICLES XI., 15, Leviticus, 370.

II. CHRONICLES XIV., 11,
Joshua, 144.

—27, John Epistles, 183.

II. CHRONICLES XIX., 5, Deuteronomy, 387.

—9, Twelve Prophets II., 140.

II. CHRONICLES XX., 2, Psalms II., 433.

—3, Ezra, 128.

—7, Proverbs, 235; Romans, 104; Galatians, 186.

—20, Twelve Prophets I., 75.

II. CHRONICLES XXIII., 17, Jeremiah I., 97.

II. CHRONICLES XXIV., 21, Hebrews, 264.

—22, Jeremiah I., 159.

—27, Twelve Prophets, 505.

II. CHRONICLES XXV., 12, Psalms III., 402.

II. CHRONICLES XXVI., 16, Jeremiah I., 92.

II. CHRONICLES XXVIII., 23, Isaiah I., 99.

II. CHRONICLES XXIX., 23, Psalms III., 186.

—31, Leviticus, 208.

II. CHRONICLES XXX., 6, 11, Jeremiah I., 129.

—8, Jeremiah II., 291.

—11, 18, Jeremiah I., 120.

II. CHRONICLES XXXII., 1, Isaiah I., 304.

—7, 8, Revelation, 66.

—9-23, Isaiah I., 304.

II. CHRONICLES XXXIII., 7, Ezekiel, 84.

—11, Twelve Prophets II., 11.

—13-17, Daniel, 175.

II. CHRONICLES XXXIV., 3, Jeremiah I., 15, 97, 108,

II. CHRONICLES XXXIV., 6, Jeremiah I., 24, 77, 120.

—9, Jeremiah I., 77, 120.

—33, Jeremiah I., 132.

II. CHRONICLES XXXV., 20, Jeremiah I., 289.

—22, Twelve Prophets II., 482; Revelation, 272.

—24, Jeremiah I., 27.

—25, Song of Solomon, 77; Jeremiah I., 25.

II. CHRONICLES XXXVI., 23, Twelve Prophets II., 69.

CHRYSOSTOM, John, Ecclesiastes, 204; Acts I., 113; II., 46, 55, 84, 251, 276, 352; II. Corinthians, 13, 93, 123, 129, 137, 281, 317, 373; Galatians, 143, 225, 457; Pastoral Epistles, 34, 56, 95, 101, 249, 349, 369, 382, 397, 429; James, 292, 331, 338, 368; John Epistles, 9, 26, 50, 57, 58, 82, 202.

CHURCH, The, and the body, Ephesians, 143-154.

—and infidelity, Judges, 168.

—and the irresolute, Numbers, 107.

—and poverty, Job, 294.

—and state, Chronicles, 166, 167.

—Anticipations of the victory of, Revelation, 65-85.

—attacked, Judges, 186.

—based on fellowship, Exodus, 77, 359.

—Basis for unity of, I. Corinthians, 41.

—Catholic, I. Corinthians, 23.

—Christ and the, Ephesians, 366-379, Colossians, 81-84, 94-99.

- CHURCH, Coldness of, Exodus, 106.
- Community of goods in, Acts I., 193-210.
 - Complaints against, Job, 264.
 - Consciousness of, Hebrews, 187.
 - customs, Hebrews, 187.
 - discipline, II. Corinthians, 72-83.
 - ever in Paul's thought, Ephesians, 193.
 - Fellowship in, Joshua, 163.
 - First great enemy of, Revelation, 196-216.
 - First persecution of, Acts I., 173-192.
 - Foes of, Ephesians, 317-409.
 - Growth of, Ephesians, 244-258.
 - Helpers of, Numbers, 113.
 - Honesty and pretence in the primitive, Acts I., 211-228.
 - Idea of, Hebrews, 185.
 - Ideal, Pastoral Epistles, 116.
 - Life, Ephesians, 211-258.
 - Membership in, Ezra, 326.
 - Mistaken claims of, Numbers, 176.
 - must be filled with the Spirit, Judges, 152.
 - National, Numbers, 21.
 - Need of machinery in, Pastoral Epistles, 331-342.
 - Never in danger, Judges, 187.
 - on the field of history, Revelation, 21-64.
 - one foundation, II. Corinthians, 35-46.
 - Opposition to, Judges, 79, 82.
 - Origin of the idea, Isaiah I., 126.
- CHURCH, Perils of, Numbers, 115.
- Perpetual duty of, Judges, 353.
 - Position of, Numbers, 20.
 - Primitive discussions in, Acts I., 246-267.
 - Real work of, Thessalonians, 277.
 - Right spirit of, Judges, 152.
 - Second and third great enemies of, Revelation, 217-237.
 - should keep close to its ideal, Deuteronomy, 188.
 - True, I. Corinthians, 21.
 - Unity of, Numbers, 203; I. Corinthians, 23-25, 284-286.
 - Union of, Acts I., 86-89.
 - World in, Judges, 133.
- CHURCH, Dean R. W., Ezekiel, 255; John I., 281.
- CICERO, Ecclesiastes, 137, 253; Daniel, 216; Acts I., 56, 298; II., 275, 304, 327.
- CIRCUMCISION, Genesis, 166.
- and uncircumcision, Romans, 72, 73.
 - Controversy about, Acts II., 222-228, 392, 425; Philipians, 178-180.
 - of the Galatians, Galatians, 301, 315.
 - of the heart, Genesis, 167.
 - of Israel at the Jordan, Joshua, 117-121.
 - of Timothy, Pastoral Epistles, 22.
 - Ordinance of, Leviticus, 315-319.
 - The true, Colossians, 199-212.
- CISTERCIANS, Acts I., 174; II., 227.

- CITIES OF REFUGE, Numbers, 400; Joshua, 326-339.
- CIVILIZATION and Christianity, Twelve Prophets, 151; Mark, 94.
- and judgment, Twelve Prophets, 141-155.
- of the Akkadians, Deuteronomy, 208, 209.
- without morality, Numbers, 372.
- CLARKE, Adam, Acts I., 3.
- CLAUDIA, Pastoral Epistles, 415.
- CLAUDIUS, Pastoral Epistles, 414, 425.
- CLAUDIUS, the Emperor, II. Corinthians, 88; Hebrews, 318.
- CLEANTHES' hymn to Zeus, Ecclesiastes, 199; Acts II., 315; Pastoral Epistles, 225.
- CLEMENT OF ALEXANDRIA, Acts I., 286, 344; II., 180, 356, 446; Pastoral Epistles, 6, 97, 100, 228, 339, 373; James, 4, 5, 21, 36, 76, 213, 307, 362, 369, 422; Peter VI.; John Epistles, 283.
- CLEMENT OF ROME, Acts I., 3, 273, 280, 400; II., 259, 344; Pastoral Epistles, 5, 14, 97, 110, 416; James, 18, 20, 23, 160, 215, 245, 292, 295; Peter XII.
- CLEMENT IV., Jeremiah II., 91.
- CLEMENTINE LITERATURE, Acts I., 79.
- CLERGY and laity, James, 324.
- and laity distinct, Pastoral Epistles, 109.
- CLOKE, Pastoral Epistles, 412.
- CLOPAS, James, 26, 27.
- CLOTHING, Symbolism of, Genesis, 24.
- CLOUD as a symbol, Numbers, 93.
- in Isaiah, Numbers, 90.
- The pillar of the, Numbers, 89.
- COCCEIUS, Hebrews, 126.
- CODEX AMIANTHUS, John Epistles, VII.
- COLERIDGE, S. T., Proverbs, 16; Hebrews, 304.
- COLLECTION for Jewish Christians, Pastoral Epistles, 205.
- COLOSSE, The church, Colossians, 2-4.
- The city, Colossians, 3.
- Errors of the church at, Colossians, 185-198; Hebrews, 22.
- COLOSSIANS, The people, Paul striving for, Colossians, 151-167.
- COLOSSIANS, The Epistle, Hebrews, 22.
- closing messages, Colossians, 402-416.
- The prayer of, Colossians, 38-54.
- The prelude to, Colossians, 21-37.
- Transition to Polemics in, Colossians, 168-184.
- Writers and readers of, Colossians, 1-20.
- COLOSSIANS I., 2, Ephesians, 18; Revelation, 369.
- 4, Galatians, 229; Ephesians, 13, 66.
- 6, Ephesians, 56.
- 8, Ephesians, 432; James, 455.
- 9, 27, Ephesians, 341.
- 10, Romans, 395.
- 11, Ephesians, 398; Philipians, 357; James, 292.

- COLOSSIANS I., 12-14, Ephesians, 43.
 —13, Ephesians, 402.
 —14, 15, Ephesians, 27, 61, 376; Hebrews, 176; John Epistles, 114.
 —15, 16, Romans, 227; Galatians, 23, 157, 233, 250; Ephesians, 93, 146, 288, 354; Hebrews, 22; Revelation, 81.
 —16, Romans, 318; Ephesians, 90, 378; Hebrews, 16; Peter, 301.
 —18, Ephesians, 86, 87.
 —19, Ephesians, 93.
 —20, Leviticus, 189, 198, 207; I. Kings, 220.
 —22, 28, 29, Ephesians, 246.
 —23, Romans, 226; Ephesians, 115, 410.
 —24, Mark, 291; II. Corinthians, 13; Galatians, 455; Ephesians, 427.
 —25, Ephesians, 45, 157.
 —26, Ephesians, 21, 129, 162; Pastoral Epistles, 132.
 —26, 27, Pastoral Epistles, 132; Revelation, 78.
 —27, Pastoral Epistles, 134; James, 115; Revelation, 322, 369.
 COLOSSIANS II., 1, Ephesians, 13, 15, 427.
 —2, Romans, 17, 368; Ephesians, 45, 157, 414; Pastoral Epistles, 132, 134.
 —4, Ephesians, 41; James, 104.
 —5, Ephesians, 410; Thessalonians, 209.
 —7, James, 456.
 —8, 20, Galatians, 246; Ephesians, 250, 279, 408.

- COLOSSIANS II., 9, Mark, 354; Galatians, 250; Ephesians, 345.
 —10, 11, Leviticus, 316; Ephesians, 113.
 —11, Leviticus, 320; Galatians, 173, 232, 352; Ephesians, 371.
 —13, Ephesians, 312.
 —15, II. Corinthians, 87; Galatians, 218; Ephesians, 12.
 —16, Leviticus, 281.
 —18, Exodus, 145.
 —19, Mark, 382; Ephesians, 249, 257.
 —20, Ephesians, 262.
 —23, Romans, 222.
 COLOSSIANS III., 1, Ephesians, 91, 408.
 —3, 4, Romans, 139; Ephesians, 25.
 —4, Galatians, 256; Ephesians, 262; Pastoral Epistles, 404; Revelation, 19.
 —5, Galatians, 352.
 —5, 8, 9, Numbers, 41; Peter, 155.
 —7, John Epistles, 125.
 —10, II. Corinthians, 168; Galatians, 233.
 —11, Chronicles, 49; Luke, 3; Galatians, 160; Ephesians, 135; Revelation, 80.
 —13, Ephesians, 312.
 —14, Ephesians, 216.
 —16, Ephesians, 217, 347, 385; Pastoral Epistles, 394.
 —18, Ephesians, 355, 360.
 —22, Peter, 96.
 —24, Ephesians, 389.
 —25, Galatians, 114.
 COLOSSIANS IV., 2, Ephesians, 423; Thessalonians, 225.

COLOSSIANS IV., 3. Ephesians, 428, 429; Pastoral Epistles, 132.
 —5, Ephesians, 339.
 —7-9, Ephesians, 15, 431; Pastoral Epistles, 411.
 —8, Ephesians, 432.
 —9, Ephesians, 434.
 —10, Acts II., 252, 255; James, 28.
 —12. Ephesians, 341; Philip-
 pians, 166.
 —14, Pastoral Epistles, 410.
 —17, Colossians, 422.
 —18, Thessalonians, 395.
 COMFORT for hearts, Colossians, 156-158.
 —in Christ, Philippians, 99, 100.
 —in the death of children, II. Samuel, 287.
 COMMERCE, Isaiah I., 290-297.
 —among the Israelites, Deuter-
 onomy, 360.
 —Competition of, Proverbs, 226; Ecclesiastes, 168.
 —of Solomon, I. Kings, 224, 233.
 COMMISSION, The great, Mat-
 thew, 137-141, 443.
 —of Paul, Galatians, 68-82.
 COMMUNION OFFICE, Evening,
 Acts II., 398-401.
 —Rubrics of, Acts II., 335, 336.
 COMMUNICATIO IDIOMATUM,
 Acts II., 49.
 COMMUNITY OF GOODS, Acts
 I., 193-228.
 COMPARISONS, Paul on, II. Cor-
 inthians, 300-311.
 COMPASSION, A heart of, Colos-
 sians, 307, 308.
 —of Christ, Luke, 266.

COMPASSION of God, Numbers, 213; Song of Solomon, 311-323.
 COMPETITION, Proverbs, 226; Ecclesiastes, 168; Twelve Prophets I., 395.
 COMPLAINTS against Provi-
 dence, Numbers, 119.
 —of the Israelites, Numbers, 119.
 COMPROMISE not allowable, II. Kings, 57.
 —The tendency to, Joshua, 274; Judges, 88, 92, 404.
 COMTE Auguste, Ephesians, 315.
 CONCENTRATION, Judges, 175.
 —and breadth, Judges, 275.
 CONCUBINAGE recognized, Le-
 viticus, 404.
 CONDUCT, Christian, based on
 truth, Romans, 320-335.
 —Details of personal, Romans, 336-347.
 —Worship and, James, 320-322.
 CONFESSION and forgiveness,
 Ezra, 141; Proverbs, 364; Romans, 272.
 —of sins, James, 335-343.
 CONFIRMATION, The Rite, Acts
 I., 375 sq., 385 sq.
 CONFLICT of faith, Hebrews, 272-289.
 CONFUCIUS, Ecclesiastes, 315.
 CONSCIENCE, Proverbs, 225, 252, 343; Isaiah I., 8-14.
 —as a revelation of God, He-
 brews, 3.
 —Birth of, Genesis, 19.
 —Compromise with, Ecclesiastes, 200, 222.
 —the correlative power, Judges, 303.

- CONSCIENCE enfeebled by Judaism, Hebrews, 156.
- enlightened, Hebrews, 158, 227, 248.
- its threefold character, Isaiah I., 12.
- Natural, Hebrews, 152, 155.
- not satisfied under the law, Hebrews, 123.
- of Cain, Genesis, 39.
- of service, Isaiah II., 292-298.
- the oracle of life, Judges, 353.
- Peace of, Genesis, 25.
- Public, Jeremiah II., 219.
- Rekindling of the Civic, Isaiah II., 408-427.
- Simplicity of, Isaiah I., 151.
- stifled, Genesis, 127; Numbers, 278.
- Supremacy of, I. Corinthians, 190.
- CONSCIOUSNESS, The Divine, Numbers, 327.
- CONSECRATION, Complete, Leviticus, 225.
- the condition of fellowship with God, Leviticus, 224.
- Priestly, Hebrews, 185.
- Self, Numbers, 23.
- CONSOLATION, Job, 80.
- not the only gift of God, Thessalonians, 353.
- Suffering and, II. Corinthians, 10-22.
- CONSTANCY of Jacob, Genesis, 261.
- CONSTANTINE, The Emperor, Acts II., 238, 273.
- CONTEMPORARY, Acts I., 199, 359, 417; II., 468.
- CONTENTMENT, Pastoral Epistles, 192-196; Proverbs, 356.
- CONTROVERSY not Christ like, Joshua, 415.
- Religious, John Epistles, 40-42.
- Spirit of, Pastoral Epistles, 280, 364, 368.
- CONYBEARE AND HOWSON, *Life and Epistles of Paul*, Acts I., 217; II., 46, 47.
- CONVENTIONALISM, Isaiah I., 261.
- CONVERSATION, James, 194-196.
- CONVERSION, Thessalonians, 53-68.
- and the new life, Colossians, 290-304.
- and the victory of faith, Judges, 27.
- Immediate, Hebrews, 242.
- The kind we need, Judges, 160.
- not always the same, Judges, 159.
- of Paul, Acts II., 22-47; Galatians, 53-82.
- of sinners conditions and rewards, James, 350-362.
- Results of, Proverbs, 368.
- Ruth's, Judges, 381.
- CONVICTION, Individual, I. Samuel, 226.
- Power of, Exodus, 90.
- CONVOCATION, Holy, Numbers, 352.
- CO-OPERATION, Ecclesiastes, 184; Ephesians, 148.
- COPTIC CHURCH, Acts I., 416.
- CORBAN, Matthew, 203.
- CORINTH, Abuse of the Lord's Supper at, I. Corinthians, 259-272.
- Church discipline in, II. Corinthians, 72-83.

CORINTH, The church in, I. Corinthians, 15-29.

—The city of, I. Corinthians, 3.

—Excommunication at, I. Corinthians, 113-128.

—Factions in the church at, I. Corinthians, 31-45.

—Fornication at, I. Corinthians, 145-159.

—Incest at, Pastoral Epistles, 73, 265.

—Paul at, Acts II., 301-330; Romans, 5; I. Corinthians, 3 sq.

—Paul's trouble at, Romans, 5.

—Religious services at, I. Corinthians, 319.

—Ruins of, I. Corinthians, 87.

—Timothy at, Pastoral Epistles, 23, 24, 29.

—Titus at, Pastoral Epistles, 204-206.

—Vice of, I. Corinthians, 4.

CORINTHIANS, First Epistle, Acts II., 359, 387.

—Introduction, I. Corinthians, 3-14.

I. CORINTHIANS I., 2, Acts I., 339; II., 60; Ephesians, 18; John Epistles, 116; Revelation, 369

—4-9, Ephesians, 115.

—6, Thessalonians, 288.

—7, Galatians, 57.

—8, Philippians, 25.

—10, Galatians, 394.

—11, 16, Pastoral Epistles, 361.

—12, Galatians, 57.

—14, 17, Acts II., 326; John Epistles, 301.

—17, Acts II., 340.

—18, 23; II. Corinthians, 152.

I. CORINTHIANS, 23, Galatians, 323, 380.

—26-28; I. Kings, 51.

—27-31, Galatians, 114.

—28, Ephesians, 18.

—30, Ephesians, 40; Revelation, 369, 383.

—33, Romans, 242.

I. CORINTHIANS II., 1, 7, Pastoral Epistles, 132; Peter, 262.

—2, Peter, 183.

—3, Galatians, 276, 277; Philippians, 132.

—4, II. Corinthians, 231.

—6-9, Ephesians, 45, 253; James, 170.

—8, Acts II., 419; Galatians, 380.

—9, Daniel, 102; II. Corinthians, 169; James, 233.

—12, Galatians, 246; Ephesians, 25; James, 230; Revelation, 224.

—14, Mark, 108; James, 200.

—15, Ephesians, 96.

—16, Hebrews, 201.

I. CORINTHIANS III., 1-3, Galatians, 246; Ephesians, 253.

—5-11, Galatians, 38.

—10-15, Galatians, 401.

—11-15, Romans, 386; James, 456.

—13, Ezra, 216; Jeremiah I., 239; Peter, 340.

—15, Romans, 386.

—16, Leviticus, 186; Ephesians, 9.

—17, II. Corinthians, 250; Pastoral Epistles, 131.

—19, James, 295.

—20, James, 123.

I. CORINTHIANS III., 21-23, Galatians, 241.

—22, Romans, 241; Galatians, 25, 57.

I. CORINTHIANS IV., 1-5, Galatians, 401; Ephesians, 45.

—2, Daniel, 223; Hebrews, 54.

—3, 4, Galatians, 14, 36.

—4, II. Corinthians, 175.

—5, Pastoral Epistles, 424.

—9, Galatians, 30, 57; Philip-
pians, 356.

—14-16, Galatians, 281, 408.

—15, II. Corinthians, 364.

—17, Acts II., 359; Pastoral
Epistles, 20.

—18-21, Galatians, 45.

—21, II. Corinthians, 60; Gala-
tians, 394.

I. CORINTHIANS V., 1, Leviticus,
381; Pastoral Epistles, 361;
Revelation, 54.

—3, Romans, 375.

—5, James, 184.

—6-8, Galatians, 328; Revela-
tion, 51.

—7, Leviticus, 73, 458; Ezra,
105.

—9-11, Galatians, 364; Pas-
toral Epistles, 337; James,
378.

—10, Thessalonians, 142.

I. CORINTHIANS VI., 1, Acts I.,
270; Romans, 81.

—2, Daniel, 102; James, 126.

—7, Romans, 345.

—9, Galatians, 185, 355; Ephe-
sians, 295; James, 56.

—10, Thessalonians, 142.

—11, Pastoral Epistles, 287;
Revelation, 323.

—13, Romans, 221; Galatians,
363; Pastoral Epistles, 424.

I. CORINTHIANS VI., 15,
Romans, 160.

—16, 17, Exodus, 293.

—17, Romans, 162, 181, 182,
337; Galatians, 160; Ephe-
sians, 71.

—19, Acts I., 384; Galatians,
252; Ephesians, 53.

—20, Leviticus, 302; Romans,
221.

I. CORINTHIANS VII., 1, 7, Pas-
toral Epistles, 123, 157.

—2, 9, Pastoral Epistles, 124.

—5, Mark, 64.

—10, 12, 34, Pastoral Epistles,
424.

—16, Peter, 115.

—17, Acts I., 383.

—17, 19, Galatians, 160.

—18, 20, Acts II., 435; Gala-
tians, 440.

—19, Jeremiah I., 207.

—21, Peter, 97.

—22, James, 82.

—26, Matthew, 270.

—28, 36, Pastoral Epistles, 123.

—29, Revelation, 341.

—31, Leviticus, 366; Galatians,
30.

—35, Thessalonians, 163.

—39, Leviticus, 437.

I. CORINTHIANS VIII., 1, Daniel,
165; Galatians, 380.

—4, Jeremiah I., 80; Galatians,
259.

—6, Galatians, 220.

—7, Hebrews, 155.

I. CORINTHIANS IX., 1, Gala-
tians, 14, 57.

—2, Ephesians, 53.

—5, Luke, 157; James, 28, 374;
Peter IX., 230.

I. CORINTHIANS VIII., 6, Acts II., 258.

- 9, Twelve Prophets I., 288.
- 10, Pastoral Epistles, 343; James, 233.
- 11, Galatians, 406.
- 13, Leviticus, 146, 179; Pastoral Epistles, 390.
- 14, Peter, 207.
- 17, Pastoral Epistles, 52.
- 20, Galatians, 62.
- 21, Galatians, 281.
- 22, Romans, 83, 299.
- 24, Revelation, 257.
- 25, Pastoral Epistles, 343, 350.

I. CORINTHIANS X., Leviticus, 83.

- 1, Romans, 29.
- 1-4, Acts II., 19.
- 2, Ephesians, 371; Peter, 159.
- 3, Exodus, 244; Revelation, 203.
- 6-8, Galatians, 366.
- 11, Galatians, 259; Ephesians, 385; Peter, 164; Revelation, 182.
- 21, Isaiah II., 457.
- 26, Pastoral Epistles, 424.
- 27, Pastoral Epistles, 236.
- 29, Peter XIV.
- 31, Leviticus, 68, 301; Pastoral Epistles, 258.
- 33, Philippians, 160.

I. CORINTHIANS XI., I. Thessalonians, 44; Peter, 209, 248, 361.

- 2, Acts I., 383; Ephesians, 356; Pastoral Epistles, 100.
- 3-12, Ephesians, 377.
- 7, Peter, 115.
- 13-15, Ephesians, 358.
- 17-34, Ephesians, 342.

I. CORINTHIANS XI., 19, Galatians, 371; Pastoral Epistles, 294, 297, 298.

- 21, Peter, 305.
- 23, Acts II., 49.
- 24, Matthew, 392.
- 25, Jeremiah II., 362.
- 28, Matthew, 389.
- 29, James, 168; John Epistles, 175.
- 30, James, 334.
- 32, Ephesians, 385; Pastoral Epistles, 75; Peter, 192.
- 30-32, Leviticus, 243; Pastoral Epistles, 361.

I. CORINTHIANS XII., 1, Romans, 29.

- 3, Acts II., 27; Galatians, 44, 56.
- 4, 9, 28, 30, 31, Romans, 27; Galatians, 170.
- 6, Ephesians, 93.
- 7, Peter, 172.
- 7, 10, Pastoral Epistles, 242.
- 10, Thessalonians, 242.
- 24, Thessalonians, 163.
- 28, Pastoral Epistles, 66, 69, 115.

I. CORINTHIANS XIII., 1-3, Galatians, 379.

- 3, Pastoral Epistles, 423.
- 4, James, 223.
- 7, Galatians, 384, 385.
- 8, 11, 12, Galatians, 412.
- 9, Romans, 144.
- 11, Ephesians, 246.
- 12, II. Corinthians, 182.
- 13, Peter, 167.

I. CORINTHIANS XIV., 6, John Epistles, 293.

- 14-18, II. Corinthians, 192.

- I. CORINTHIANS XIV., 15,
 James, 319.
 —16, Acts II., 396.
 —18, Acts I., 98; Galatians, 67;
 Pastoral Epistles, 242.
 —20, Ephesians, 253; Philip-
 pians, 269.
 —23, Peter, 167.
 —26, Ephesians, 239; James,
 167.
 —29, Thessalonians, 242.
 —32, Romans, 331.
 —33, James, 201.
 —35, Ephesians, 362.
 I. CORINTHIANS XV., 1, Gala-
 tians, 56; Thessalonians, 65.
 —1-8, Mark, 2.
 —3, Romans, 95; Ephesians, 36;
 Revelation, 47.
 —3, 4, Peter, 183.
 —5-8, Pastoral Epistles, 138;
 Peter IX.
 —6, Matthew, 437; Romans, 127.
 —7, Romans, 127; James, 26,
 35.
 —7, James, 35.
 —8, Acts II., 44; Romans, 17;
 Galatians, 57, 152; Pastoral
 Epistles, 55.
 —9, Acts II., 26; James, 126.
 —9, 10, Galatians, 114.
 —10, Galatians, 96, 119, 121,
 401.
 —11, Galatians, 118.
 —15, 2 Corinthians, 304.
 —20, Leviticus, 458; Revelation,
 244.
 —20-57, Galatians, 198.
 —22, Galatians, 157; Ephesians,
 47.
 —23, 24, Revelation, 346.

- I. CORINTHIANS XV., 24-28,
 Ephesians, 47, 90, 203.
 —26, Galatians, 308; Ephesians,
 52.
 —27, Hebrews, 35.
 —28, Revelation, 190.
 —30, 32, Galatians, 30, 451.
 —31, James, 307.
 —32, Acts II., 357; II. Corin-
 thians, 27.
 —33, Pastoral Epistles, 224;
 James, 56.
 —33, 34, Ephesians, 269.
 —34, Peter, 90.
 —35-54, Matthew, 325; James,
 56.
 —37, 38, Exodus, 72.
 —40, 48, Ephesians, 49.
 —41, Daniel, 324.
 —42, Ephesians, 439.
 —44, Luke, 337.
 —44, 46, James, 200; Revela-
 tion, 354.
 —45, 47, Romans, 148; Gala-
 tians, 157; Ephesians, 246.
 —51, Ephesians, 86; Pastoral
 Epistles, 132; James, 297.
 —53, Pastoral Epistles, 428.
 —54, 55, 57, John Epistles, 232.
 —55, Twelve Prophets I., 306.
 —56, Galatians, 213.
 I. CORINTHIANS XVI., 1, 2, Le-
 viticus, 563.
 —1-4, Romans, 416; Galatians,
 126.
 —2, Galatians, 269.
 —9, II. Corinthians, 27.
 —10, II. Corinthians, 258; Co-
 lossians, 403.
 —13, Ephesians, 186, 253, 410;
 Peter, 330.

I. CORINTHIANS XVI., 15, Thessalonians, 202; Pastoral Epistles, 361; Revelation, 244.

—19, Acts II., 351; Romans, 423, 427.

—20, Peter, 231.

—21, Acts II., 50; Galatians, 422; Thessalonians, 395.

—22, Pastoral Epistles, 428; Peter, 163.

CORINTHIANS, Second Epistle, Introduction, II. Corinthians, 1-9.

—Conclusion of, II. Corinthians, 372-387.

II. CORINTHIANS I., 3, Ephesians, 67, 110; Peter, 18.

—4, Leviticus, 436.

—5, Peter, 34.

—8, Romans, 29; Galatians, 36, 451.

—10, Galatians, 452.

—12, Galatians, 401.

—17, 18, 23, Galatians, 88.

—18, Ephesians, 292; James, 307.

—21, Leviticus, 216; Galatians, 204.

—22, Ephesians, 64.

—23, Exodus, 305; James, 307.

II. CORINTHIANS II., 2, Colossians, 101.

—4, Galatians, 36, 274.

—5-11, Galatians, 394.

—7, 10, Ephesians, 312.

—11, Ephesians, 400; Thessalonians, 142.

—12, 13, Galatians, 36; Pastoral Epistles, 361.

—13, Acts II., 388; Galatians, 451.

II. CORINTHIANS 14, 17, Jeremiah I., 422; Galatians, 431, 449; Ephesians, 236.

—16, Leviticus, 124.

—17, Galatians, 48, 109.

—18, Peter, 240.

II. CORINTHIANS III., 1-3, Galatians, 85, 109, 133.

—4-8, Romans, 185; Philipians, 147.

—6, Jeremiah II., 362.

—12, 18, Exodus, 439; Galatians, 71.

—13-18, Galatians, 218.

—14-16, Romans, 299.

—17, Hebrews, 201.

—18, Galatians, 358; Ephesians, 89, 308; John Epistles, 181.

II. CORINTHIANS IV., 2, Galatians, 48, 109.

—3, Mark, 108; Ephesians, 113.

—4, Matthew, 167; Ephesians, 102, 400; Peter, 224.

—5, Ephesians, 389; Peter, 236.

—6, Galatians, 61.

—7, Acts II., 415; Galatians, 276; Ephesians, 188.

—8-11, Galatians, 36.

—9, Mark, 433; Pastoral Epistles, 420.

—10, Galatians, 454.

—11, Ephesians, 281.

—14, Colossians, 102.

—16, Romans, 200; Peter, 113.

—18, Galatians, 403.

II. CORINTHIANS V., 1-10, Galatians, 451.

—2-4, Ephesians, 287.

—4, Revelation, 354.

—5, Ephesians, 64.

—7, Romans, 385.

II. CORINTHIANS V., 9-12, Galatians, 36.

—10, Romans, 386; John Epistles, 214.

—10-12, Galatians, 401.

—12, Galatians, 119.

—13-15, Leviticus, 227; Pastoral Epistles, 242; John Epistles, 47.

—14, 15, Galatians, 157; Colossians, 245.

—17, Leviticus, 320; Galatians, 60; Pastoral Epistles, 288.

—18-21, Ephesians, 36; John Epistles, 105.

—19, Ephesians, 127; Pastoral Epistles, 423.

—20, Galatians, 149; Ephesians, 7.

—21, Exodus, 412; Leviticus, 153, 226; Isaiah II., 287; Luke, 371; Philipians, 218, 221.

II. CORINTHIANS VI., 1, Galatians, 149; James, 351.

—4, 10, Galatians, 30; Philipians, 356; James, 292.

—9, Pastoral Epistles, 75.

—10, Galatians, 383; Peter, 25.

—11-13, Galatians, 408.

—13, Galatians, 275.

—14, Ezra, 151.

—15, Hebrews, 325.

—16, Exodus, 376.

—17, 18, Isaiah II., 454.

—18, Galatians, 229.

II. CORINTHIANS VII., 1, Leviticus, 356.

—4, Ephesians, 430.

—5-7, Galatians, 36, 451; Pastoral Epistles, 361.

II. CORINTHIANS VII., 6-16, Galatians, 452.

—8, Galatians, 36, 274.

—9, Peter, 25.

—10, James, 230.

—11, Leviticus, 255.

—15, Philipians, 132.

II. CORINTHIANS VIII., 1, 2, Acts II., 293; Galatians, 56.

—7, Leviticus, 166, 565.

—9, Romans, 404.

—17, Ephesians, 419.

—19, Pastoral Epistles, 59.

—23, Ephesians, 239, 435.

II. CORINTHIANS IX., 2, Ephesians, 67.

—9, Psalms III., 203.

II. CORINTHIANS X., 1, Galatians, 277.

—1-11, Galatians, 45.

—2, Galatians, 119.

—2-5, Ephesians, 404.

—3-6, Ephesians, 410.

—10, Galatians, 455.

—17, Galatians, 122.

—18, Pastoral Epistles, 369.

II. CORINTHIANS XI., 1, Galatians, 122, 169.

—2, Mark, 63; Ephesians, 246, 371; Revelation, 51, 243.

—3, Ephesians, 400.

—3, 4, 12, 22, 26, Galatians, 109.

—6, Galatians, 277.

—7, Mark, 329.

—10, Ephesians, 293; James, 307.

—13, Galatians, 12, 84, 85; Ephesians, 239; Pastoral Epistles, 301.

—13, Galatians, 133.

II. CORINTHIANS XI., 14, Ephesians, 401; Pastoral Epistles, 78.

—16, 33, Galatians, 30.

—23-27, Galatians, 453; Philippians, 356.

—24, Acts I., 244; Galatians, 322; Pastoral Epistles, 361; James, 127.

—25, Daniel, 263; Acts II., 285.

—26, Galatians, 451.

—31, James, 307; Peter, 18.

—32, Acts II., 81.

—33, Peter, 182.

II. CORINTHIANS XII., 1, Galatians, 57, 67, 122.

—1-7, Pastoral Epistles, 242.

—3, 7, 18, Pastoral Epistles, 361.

—4, Revelation, 14.

—7, Song of Solomon, 220; Romans, 233; Galatians, 277, 278; Pastoral Epistles, 78.

—7-9, James, 330.

—8, 9, Philippians, 356.

—9, 10, Romans, 345; Galatians, 455; Revelation, 212.

—13, Leviticus, 179.

—15, Galatians, 281.

—19, Galatians, 36; James, 307.

—20, Peter, 63.

II. CORINTHIANS XIII., 1-10, Galatians, 45.

—4, Galatians, 450, 456; Revelation, 13.

—5, Romans, 22; Philippians, 11.

—11, Galatians, 394; Ephesians, 435; Philippians, 172.

—12, Peter, 231.

CORNELIUS, the Centurion, Acts II., 92-141.

CORNILL, Karl Heinrich, Jeremiah II., 315, 319, 322; Ezekiel, 60, 72, 109, 123, 133, 201, 248, 269, 374, 451, 466, 491; Daniel, 73, 116, 266, 272: Twelve Prophets I., 22, 73, 173, 192, 204, 225, 301, 358; II., 41, 81, 86, 124, 144, 168, 170, 380, 386, 498.

COSIN, Bishop John, Pastoral Epistles, 328.

COUNCIL OF HIPPO, James, 17.

COUNCIL OF JERUSALEM, Acts II., 219-244; James, 35, 61.

COUNCIL OF LIEGE, James, 341.

COUNCILS, Histories of, Acts II., 219.

COURT OF THE GENTILES, Acts I., 158.

COURTESY, The law of, Deuteronomy, 420-424.

COVENANT and mercy, Ezra, 179.

—broken, Jeremiah I., 248-279; II., 141-154.

—Impossibility of failure, Hebrews, 97-108.

—Nehemiah and the, Ezra, 307-316.

—New, Jeremiah I., 121; II., 346-356; Hebrews, 131-179.

—of promise, Galatians, 196-210.

—Old, not renewable, Hebrews, 82-96.

—Promises and threats of, Leviticus, 519-540.

—Two, II. Corinthians, 112-126.

—The two, fundamentally the same, Hebrews, 47-65.

—with Abraham, Genesis, 134-146, 159-171.

- COVENANT with Israel ratified, Exodus, 367-374.
 —with Noah, Genesis, 72-75.
- COVETOUSNESS, Numbers, 272, 282; Deuteronomy, 87; Joshua, 182, 183; II. Kings, 61; Job, 330; Proverbs, 30; Ecclesiastes, 169; Colossians, 278; Peter, 287.
 —forbidden, Exodus, 328-330.
- COWARDICE word, John II., 289-293.
- COWPER, William, Romans, 101.
- COX, Samuel, Thessalonians, 299.
- CRAMER, J. A., Catena, Acts II., 46.
- CREATION and Christ, Colossians, 76-81.
 —The Biblical account not new to contemporaries, Genesis, 8.
 —Biblical account not scientific, Genesis, 1-14.
 —difficulties in the two accounts, Genesis, 3.
 —a fact, Genesis, 9.
 —Meaning of, Psalms III., 114.
 —Poem of, Proverbs, 112.
 —a spiritual conception, Genesis, 2, 3.
 —The true theory gradually discovered, Genesis, 7.
 —Two accounts, Genesis, 2, 3.
 —Vastness of, Genesis, 12.
- CREDIT in modern commerce, Deuteronomy, 370.
 —to be preserved, Proverbs, 79.
- CREDNER, Karl A., Pastoral Epistles, 8.
- CREMATION, Daniel, 177.
- CREMER, Hermann, *Lexicon*, Galatians, 199.
- CRETE, The church in, Pastoral Epistles, 212-215, 271.
- CRIMINOLOGY, Petting criminals, Leviticus, 429.
 —Punishment, Leviticus, 421-431.
- CRISP, Dr. Tobias, Sermons, Acts I., 134.
- CRISPIN, St., Acts I., 161, 162.
- CRISPUS, Acts II., 325, 326.
- CRITICISM, Proverbs, 181.
 —and faith, Deuteronomy, 34.
 —and *a late hand*, Deuteronomy, 119.
 —and morals, Philippians, 341.
 —Dangers of, Deuteronomy, 348.
 —Danites, Judges, 345.
 —Indifference to, Ecclesiastes, 201, 224.
 —of sermons, I. Corinthians, 101.
- CROESUS, Isaiah II., 113, 123.
 —and the oracles, Isaiah II., 114.
 —defeated by Cyrus, Isaiah II., 144.
- CROMWELL, Oliver, at the storming of Bristol, Judges, 117; Isaiah I., 160-162, 220.
- CROSS, The, Attractive force of, John II., 45-61.
 —the death of law, Colossians, 213-220.
 —Enemies of, Philippians, 281-298.
 —Shadow of, Matthew, 142-172.
 —Symbolism of the inscription, Matthew, 2.
 —Test of, Matthew, 227-233.
 —to be kept in sight, Galatians, 23, 167.

- CROSS, the triumph over evil, Colossians, 220-225.
 —use of the word, Hebrews, 281.
- CRUCIFIXION, Day of, Matthew, 376-428; Mark, 424-431; John II., 319-347.
 —Place of the, Song of Solomon, 75, 76; Matthew, 422; Luke, 396.
 —See Jesus Christ.
- CRUELTY and vanity, Ezra, 372-378.
- CUDWORTH, Ralph, *Intellectual System*, Acts II., 315.
- CULTURE, Judges, 20, 88.
 —afflicting religion, Judges, 228.
 —and humanity, Exodus, 24.
- CUNNING of Saul, I. Samuel, 299.
- CURIOSITY and temptation, Genesis, 21.
 —dangerous, Genesis, 21.
 —of the men of Bethshemesh, I. Samuel, 82.
- CURSE of Cain, Genesis, 44.
- CUSH, a Benjamite, Psalm I., 58.
- CUSH ANRISHATHAIM, Judges, 69, 72.
- CYNICISM, Hebrews, 96, 190; James, 66, 315.
 —Evils of, Pastoral Epistles, 29-31.
- CYNICISM, a form of false witness, Exodus, 327.
- CYPRIAN, St., Acts I., 386; II., 401; Pastoral Epistles, 295; Hebrews, 95; James, 368; Peter VI.; John Epistles, 177.
- CYPRUS, Acts I., 216.
 —Gospel in, Acts II., 196, 201, 206, 258.
- CYRENIACS, James, 265.
- CYRIL OF JERUSALEM, Acts I., 66; II., 396; Pastoral Epistles, 341; James, 7, 17.
- CYRUS, Ezra, 12-23; Ecclesiastes, 43; Isaiah II., 7-12, 162-176.
 —as messiah, Isaiah II., 167-175.
 —Capture of Babylon, Isaiah II., 146, 178.
 —Edict of, Ezra, 24-35.
 —an elect instrument, Isaiah II., 253.
 —Greek and Hebrew account of, Isaiah II., 164, 169.
 —Jehovah's claim on, Isaiah II., 130, 144, 162, 166.
 —not a monotheist, Isaiah II., 40, 165, 179.
 —not a prediction but fulfillment, Isaiah II., 9, 11, 66, 111 sq.

D

- DAILY WORSHIP, Numbers, 345.
- DALE, R. W., Ephesians, 38, 49, 192, 356.
- DAMASCUS, Isaiah I., 95, 120, 122, 274; Jeremiah II., 248-250; Twelve Prophets I., 124; Acts II., 30, 36.
- DAN, son of Jacob, blessed by his father, Genesis, 441.
- DAN, the tribe, in the time of Samson, Judges, 339.
- Inheritance of, Joshua, 322.
- Moses blesses, Deuteronomy, 469.
- stealing gods, Judges, 340.
- Daniel compared with Joseph, Genesis, 326, 366.
- Historic existence of, Daniel, 3-12.
- in the lions den, Daniel, 218-230.
- DANIEL, the Book, Daniel, 113-122; Revelation, 176.
- apocalyptic section, Daniel, 71-77.
- authorities consulted, Daniel, IX-XII.
- Chronological tables, Daniel, 333-334.
- concluding vision, Daniel, 292-318.
- Epilogue of, Daniel, 319-332.
- External evidence, Daniel, 98-112.
- General structure of, Daniel, 63-66.
- General tone of, Daniel, 27-29.
- DANIEL, Genuineness not certain, Daniel, 88-97.
- Internal evidence, Daniel, 78-87.
- Language of, Daniel, 13-23.
- Moral element of, Daniel, 34-38.
- Peculiarities of historical section, Daniel, 39-62.
- The Ram and the He-goat, Daniel, 252-267.
- These seventy weeks, Daniel, 268-291.
- Standpoint of, Daniel, 31-33.
- Style of, Daniel, 29-30.
- Theology of, Daniel, 67-70.
- Unity of, Daniel, 24-26.
- DANIEL I., 6, II. Kings, 317, 424.
- DANIEL III., 6, II. Kings, 312.
- 23, Revelation, 181.
- 27, 28, Hebrews, 263.
- DANIEL IV., 30, Jeremiah II., 71.
- DANIEL VI., 22, Hebrews, 263.
- DANIEL VII., 2-8, Revelation, 219.
- 7, 8, Revelation, 286.
- 8, Revelation, 236.
- 9, Peter, 339.
- 10, Hebrews, 301.
- 13, 14, Mark, 411; Ephesians, 47.
- 17, 23, Revelation, 284.
- 25, Revelation, 177.
- DANIEL VIII., 10, Revelation, 202.
- 17, Revelation, 17.

DANIEL IX., 4, Deuteronomy, 123.
 —5, Psalms III., 142.
 —25, Isaiah I., 131.
 —27, Revelation, 177.
 DANIEL X., 5, Jeremiah I., 232.
 —13, 21, Revelation, 205.
 DANIEL XI., 7, 20, 21, Ephesians, 416.
 —29, Jeremiah I., 342.
 —31, Song of Solomon, 118.
 DANIEL XII., 1-3, Revelation, 206.
 —2, Ezekiel, 350.
 —4, Revelation, 379.
 —12, Peter, 332.
 DANTE, Daniel, 141, 163; Matthew, 362; John Epistles, 3.
 —John Morley on, Deuteronomy, 488.
 —State of, Job, 35.
 DAPHNE, Acts II., 157, 158.
 DARBY, J. N., Acts I., 382.
 DARIUS, Ezra, 72, 95-99; Ecclesiastes, 52; Daniel, 57.
 DARKNESS, The plague of, Exodus, 161-166.
 DARWIN, Charles, Proverbs, 16; Isaiah I., 191-193; Matthew, 167; Pastoral Epistles, 27; James, 56; John Epistles, 249.
 DATHAN and Abiram, Numbers, 195, 205.
 DAVID, Absaloms revolt, II. Samuel, 217-228.
 —Administration of the kingdom of, II. Samuel, 121-133.
 —and Barzillai, II. Samuel, 301-313.
 —and the civil war, II. Samuel, 26-49.
 —and Goliath, I. Samuel, 278-291.

DAVID, and Hanun, II. Samuel, 146-157.
 —and Jonathan, I. Samuel, 292, 317-328, 360.
 —and the king of Tyre, II. Samuel, 78.
 —and Mephibosheth, II. Samuel, 134-145.
 —and Nabal, I. Samuel, 378-390.
 —and Uriah, II. Samuel, 158-168.
 —at Adullam, I. Samuel, 341-344.
 —at Hareth, I. Samuel, 345-351.
 —at Keilah, Ziph and Maon, I. Samuel, 354-365.
 —at Nob and Gath, I. Samuel, 329-340.
 —at Ziklag, I. Samuel, 379.
 —brings the ark to Jerusalem, II. Samuel, 85-96.
 —Burial of, I. Kings, 103-104.
 —compared with Joseph, Genesis, 326.
 —compared with Saul, I. Samuel, 216.
 —Conquests of, Joshua, 254.
 —Court life of, I. Kings, 70-80.
 —Death bed of, I. Kings, 94-104.
 —Decrepitude of, I. Kings, 61-69.
 —Domestic troubles of, II. Samuel, 193-216.
 —Early life of, I. Samuel, 265-277.
 —escapes by the aid of Michal, I. Samuel, 307.
 —Faith of, Hebrews, 263.

- DAVID, Famine in the reign of, II. Samuel, 326-337.
- flees from Jerusalem, II. Samuel, 229-240.
- flees to Mahanaim, II. Samuel, 341-352.
- flees to Samuel, I. Samuel, 312.
- Foreign wars of, II. Samuel, 109-120.
- grief for Absalom, II. Samuel, 277-288.
- harper to Saul, I. Samuel, 267.
- Insurrection of Sheba, II. Samuel, 314-325.
- Jesus Christ the Lord of, Mark, 341-343.
- Justification of, Romans, 110-114.
- Last battles of, II. Samuel, 338-349.
- Last prayer of, Chronicles, 313-319.
- Last words of, II. Samuel, 362-375.
- made King of all Israel, II. Samuel, 62-72.
- marriage of, I. Samuel, 301-304.
- marries Abigail, I. Samuel, 388.
- Official dignity of, Chronicles, 161-168.
- Personal history of, Chronicles, 142-160.
- proposes to build a temple, II. Samuel, 97-108.
- Rebellion of Adonijah, I. Kings, 81-93.
- rebuked by Nathan, II. Samuel, 169-180.
- reigns at Hebron, II. Samuel, 14-25.
- DAVID, Repentance of, II. Samuel, 181-192.
- returns to Jerusalem, II. Samuel, 289-300.
- Review of the life of, II. Samuel, 395-400.
- Samuel anoints, I. Samuel, 253-264.
- Saul jealous of, I. Samuel, 292-299.
- Saul's efforts against, I. Samuel, 305-316.
- second flight to Gath, I. Samuel, 391-403.
- Song of Thanksgiving, II. Samuel, 350-362.
- spares the life of Saul, I. Samuel, 366-377.
- The Kingdom established, II. Samuel, 73-84.
- takes Jerusalem, II. Samuel, 69.
- Tomb opened, Acts I., 125.
- Tribe and dynasty, Chronicles, 133-141.
- typifying Christ, I. Samuel, 261, 426; II. Samuel, 65, 349.
- wars with the Philistines, II. Samuel, 79-83.
- Wives of, II. Samuel, 39.
- DAVIDSON, A. B., quoted, Job, 11, 96, 311, 333; Isaiah II., 15, 17, 121, 206, 239, 299, 317, 342; Jeremiah II., 84; Ezekiel, 109, 117, 184, 191, 194, 276, 366, 389, 410, 412, 476; Twelve Prophets I., 110, 111; II., 27, 41, 43, 44, 45, 59, 84, 117, 123, 124, 145, 152, 154, 318, 380, 382, 393, 421, 432.

- DAVIDSON, A. B., on Moses, Deuteronomy, 483.
 —on sacrifices, Deuteronomy, 245.
- DAVIDSON, Samuel, quoted, Job, 6; Daniel, 35; Ephesians, 4; James, 45, 55, 112.
- DAVIES, T. LL., Pastoral Epistles, 301.
- DAY OF ATONEMENT, Leviticus, 256-263, 463; Numbers, 356; I. Kings, 188.
- DEACONS elected, Acts I., 252-258.
 —originated in Apostles times, Acts I., 279.
- DEACONESSSES, Pastoral Epistles, 155, 158.
- DEAD, The, in Christ, Thessalonians, 169-184.
 —Prayers for, Pastoral Epistles, 325-330.
- DEAD SEA region, Joshua, 297.
- DEATH as a penalty, Leviticus, 420.
 —Conception of, Numbers, 3.
 —the curse of Sin, Genesis, 28.
 —Darkness typical of, Exodus, 163.
 —Defilement, Numbers, 53, 220.
 —desired, Numbers, 128.
 —Faith and, Psalms I., 147.
 —Finality of, Job, 187.
 —Hebrew recoil from, Numbers, 4.
 —in the plans of God, Joshua, 45.
 —Influence of a mother's, Genesis, 319.
 —influences life, Genesis, 226.
 —Knowledge of, John Epistles, 150-152.
- DEATH, Nearness to, Genesis, 418.
 —not the end, Ecclesiastes, 233.
 —not terrible, Proverbs, 41.
 —not to be escaped, Ecclesiastes, 273.
 —of Christ, John I., 326.
 —of the righteous, Numbers, 296.
 —promotes life, Joshua, 44.
 —the punishment of sin, Genesis, 25.
 —Ready for, Philippians, 68.
 —a spiritual conception, Hebrews, 43.
 —tests faith, Numbers, 337.
 —to life, Ephesians, 95-108.
 —The wages of sin, Joshua, 261.
- DEATH OF THE FIRSTBORN, Plague of the, Exodus, 167-170, 193-195.
- DEBORAH the prophetess, Judges, 91-105.
 —Faith of, Hebrews, 261.
 —Judgeship of, Judges, 135.
 —not unmerciful, Judges, 117.
 —Song of, Numbers, 383; Judges, 106-134.
- DEBORAH, nurse of Rebekah, dies, Genesis, 316.
- DE BROGLIE, Emilio, *L'Eglise et L'Empire*, Acts II., 273.
- DEBT among the Hebrews, Leviticus, 496-498; Deuteronomy, 415-417.
- DECALOGUE, The, First commandment, Exodus, 289-294.
 —Second commandment, Exodus, 295-302.
 —Third commandment, Exodus, 302-305.
 —Fourth commandment, Exodus, 305-312.

- DECALOGUE, Fifth commandment, Exodus, 312-314.
- Sixth commandment, Exodus, 315-319.
- Seventh commandment, Exodus, 319-321.
- Eighth commandment, Exodus, 321-324.
- Ninth commandment, Exodus, 324-328.
- Tenth commandment, Exodus, 328-330.
- its substance, Deuteronomy, 73-105.
- a moral code, Deuteronomy, 75.
- Negative form of the, Deuteronomy, 98.
- Prologue to the, Exodus, 286-289.
- Structure of the, Exodus, 284; Deuteronomy, 60-72.
- DECISION, Lack of, Luke, 167.
- a necessity, I. Corinthians, 219.
- DECREES OF GOD wrongly used, Exodus, 80.
- DEFOE, Daniel, Proverbs, 267.
- DE GUERIN, Maurice, Ecclesiastes, 321.
- DEISM and positivism, Job, 365.
- DELAYED EXPECTATION of Abraham, Genesis, 136, 137.
- of Christianity, Acts I., 62.
- of Israel, Luke, 17.
- of Job, Job, 269.
- DELILAH and Samson, Judges, 313 sq.
- DELITZSCH, F., Psalms I., 6, 101, 210, 274, 296, 314, 368; II., 21, 59, 75, 79, 88, 184, 202, 203, 213, 224, 271, 276, 279, 309, 340, 345, 353, 360, 363, 372, 381, 398, 405, 406, 409, 416, 421, 423, 435, 474, 482, 484, 485, 495, 496, 500; III., 24, 27, 42, 66, 71, 73, 74, 90, 104, 132, 133, 148, 167, 175, 191, 194, 201, 206, 208, 233, 278, 290, 295, 311, 319, 347, 349, 357, 367, 388, 391, 399, 401, 402, 407, 409, 421, 427, 441, 453; Proverbs, 99, 346; Ecclesiastes, 8, 13, 20, 52, 90; Isaiah I., 147; II., 121, 163, 211, 270, 299, 417, 435, 464; Ezekiel, 194; Daniel, 17, 18, 47, 60, 129, 133, 177; Twelve Prophets II., 39, 154, 452; John II., 176; Romans, 262.
- Hebrews, 114.
- and the day of Atonement, Numbers, 357.
- DELIVERING TO SATAN, Pastoral Epistles, 74.
- DELUGE, Genesis, 55-67.
- Chaldean account of the, Genesis, 63.
- Extent of the, Genesis, 55.
- Moral aspects of, Genesis, 57.
- New Testament use of the, Genesis, 64.
- Purpose of, Genesis, 72.
- A type of baptism, Pastoral Epistles, 289.
- DE LYRA, Nicholas, Hebrews, 258.
- DEMAS, Luke and, Colossians, 398-401; Pastoral Epistles, 409, 410.
- DEMETRIUS, Acts II., 350, 369, 372-375; John Epistles, 302, 303.
- DEMON POSSESSION, Luke, 153-156.

DEMONS, Faith of, James, 149, 156.

DEMOSTHENES, Daniel, 82.

DENUNCIATION, James, 181.

—easy, II. Corinthians, 69.

—Oriental, Isaiah II., 416.

DEPENDENCE, Ignoble, Judges, 297.

DEPRECIATION, There must be no, I. Corinthians, 289.

DERBE, Acts II., 200, 216, 260.

DERENBERG AND SAGLIO, *Dictionnaire des Antiq.*, Acts II., 361.

DESCARTES, Rene, Proverbs, 16.

DESERTION of Christ, John I., 235.

DESPAIR, Faith born of, II. Corinthians, 23-34.

DESPONDENCY, How God deals with, I. Kings, 424-430.

—of Elijah, I. Kings, 415-423.

DESTRUCTION not progress, Judges, 156.

DETERMINISM, James, 93, 95.

DEUTERONOMY, Jeremiah I., 18-23; Ezekiel, 6.

—Authorship and age of, Deuteronomy, 1-36.

—found by Hilkiash, II. Kings, 399-401.

—Historic setting of, Deuteronomy, 37-47.

DEUTERONOMY I., 17, Ezekiel, 440.

—27, Psalms III., 146.

—44, Psalms III., 236.

DEUTERONOMY II., 5, 8, 12, Twelve Prophets II., 170.

—25, I. Samuel, 102.

DEUTERONOMY III., 23, Peter, 218.

DEUTERONOMY IV., 3, Jeremiah I., 200.

—7, Psalms II., 361.

—18, Jeremiah I., 200.

—19, II. Kings, 361; Jeremiah I., 240.

—20, Exodus, 144; Ephesians, 50.

—24, II. Kings, 18.

—25, Jeremiah I., 17.

—26, Jeremiah I., 85.

—34, Psalms III., 368.

—40, Psalms III., 421.

DEUTERONOMY V., 1, Psalms II., 420.

—11, Twelve Prophets II., 337.

—12, Jeremiah I., 372.

—15, Leviticus, 455.

—22, Galatians, 218.

—27, 28, Hebrews, 304.

DEUTERONOMY VI., 3, Jeremiah I., 165.

—4, Psalms II., 467; Galatians, 220.

—5, Psalms II., 466; Jeremiah II., 334.

—25, Luke, 335.

DEUTERONOMY VII., 2, Numbers, 137, 182.

—3, Chronicles, 77; Ezra, 138.

—9, Ezra, 178; Psalms III., 108.

—16, Jeremiah I., 78.

—25, Isaiah I., 420.

DEUTERONOMY IX., 6, Jeremiah II., 291.

—7, Twelve Prophets II., 248.

—16, 19, Hebrews, 300.

—25, Psalms III., 146.

—27, Daniel, 97.

DEUTERONOMY X., 12, 13,
James, 232.

—17, Psalms III., 367.

—20, Jeremiah I., 132.

—21, Jeremiah I., 359.

—22, Acts I., 310.

DEUTERONOMY XI., 6, Psalms
III., 145.

—12, Twelve Prophets I., 402.

—14, James, 293.

—24, Psalms II., 411.

DEUTERONOMY XII., 11, Twelve
Prophets, 336.

—13, 14, I. Kings, 121.

—15, 16, 20-24, Leviticus, 369.

—44, Psalms I., 368.

DEUTERONOMY XIII., 1, Twelve
Prophets I., 17.

—1-3, Exodus, 352.

—1-5, Jeremiah II., 340.

—5, 9, 15, Chronicles, 352.

—7, Isaiah I., 420.

DEUTERONOMY XIV., 1, Jere-
miah I., 335.

—28, Twelve Prophets I., 160.

DEUTERONOMY XV., 1-11, Le-
viticus, 489; Ezra, 254, 257.

—6, 28, Psalms I., 368.

—7, 8, Ezra, 258.

—10, Jeremiah I., 23.

—12, Jeremiah II., 146, 347.

—16, 17, Romans, 176.

—21, Twelve Prophets II., 337.

DEUTERONOMY XVI., 9, Ezekiel,
468.

DEUTERONOMY XVII., 3, II.
Kings, 361.

—14-20, I. Kings, 242.

—16, II. Samuel, 217; I. Kings,
148; Chronicles, 171.

—20, Jeremiah I., 105.

DEUTERONOMY XVIII., 3, Eze-
kiel, 442.

—4, Matthew, 74.

—10, Daniel, 81, 146.

—12, Jeremiah I., 23.

—15-19, Matthew, 296.

—18, Chronicles, 269.

—21, Jeremiah I., 359.

—21, 22, Twelve Prophets II.,
536.

DEUTERONOMY XIX., 15, II. Cor-
inthians, 373.

DEUTERONOMY XX., 5-7, Ezra,
331.

—13, II. Kings, 73.

—19, 20, II. Kings, 34.

DEUTERONOMY XXI., 13, Ezra,
137.

—14, Peter, 135.

—17, II. Kings, 21.

—23, Galatians, 194.

DEUTERONOMY XXII., 10, II.
Corinthians, 240.

—22, Leviticus, 550.

—23, 24, Leviticus, 404, 405.

DEUTERONOMY XXIII., 1, Gala-
tians, 328.

—1-8, Ezra, 137.

—2, Twelve Prophets II., 153.

—22, Leviticus, 540.

DEUTERONOMY XXIV., 1, Mat-
thew, 268.

—1-4, Jeremiah I., 107.

—14, James, 280.

—16, II. Kings, 168; Ezekiel,
146.

DEUTERONOMY XXV., 1, John
Epistles, 183.

—4, Twelve Prophets I., 288.

—5-10, Leviticus, 381, 384.

—13, Leviticus, 414.

—17, 18, Joshua, 25.

DEUTERONOMY XXVI., 5, I.
Kings, 52; II. Kings, 246.

DEUTERONOMY XXVII., 4, 8,
Joshua, 207.

—4-19, Joshua, 203.

—6, James, 67.

—26, Galatians, 188.

DEUTERONOMY XXVIII., 1-8, II.
Kings, 405.

—3-5, Ephesians, 24.

—6, I. Kings, 125.

—15, Jeremiah I., 200; Gala-
tians, 188.

—21-26, Jeremiah I., 314.

—25, Jeremiah I., 23, 169.

—30, Jeremiah I., 179; Twelve
Prophets II., 39.

—34, Twelve Prophets I., 24.

—36, Jeremiah I., 201.

—44, Jeremiah I., 295.

—52-58, II. Kings, 78.

—64, Psalms III., 147; Ezekiel,
178.

DEUTERONOMY XXIX., 17, Jere-
miah I., 201.

—18, Hebrews, 287.

—19, Jeremiah I., 121.

—22, Romans, 289.

—29, Romans, 276.

DEUTERONOMY XXX., 6, Colos-
sians, 200.

—12-14, Romans, 268.

DEUTERONOMY XXXI., 14,
Joshua, 35.

—23, Joshua, 35.

—26, Exodus, 377.

DEUTERONOMY XXXII., Psalms
I., 156.

—2, Psalms II., 282, 424.

—4, Psalms III., 32; Jeremiah
I., 79.

DEUTERONOMY XXXII., 8, Jere-
miah I., 126.

—9, Jeremiah I., 240.

—10-12, Twelve Prophets I., 228.

—11, 12, Revelation, 211.

—15, Jeremiah I., 91; Jeremiah
II., 238.

—16, Jeremiah I., 162.

—17, Psalms III., 150; James,
153.

—21, Romans, 280.

—22, Psalms II., 465.

—24, Psalms III., 21.

—30, Twelve Prophets I., 179.

—31, I. Corinthians, 137.

—35, Romans, 342.

—36, Psalms III., 364; Jeremiah
II., 32; Hebrews, 192.

—39, Jeremiah I., 187.

—49, Ezekiel, 374.

DEUTERONOMY, XXXIII., 2,
Twelve Prophets II., 151; Gala-
tians, 217; Hebrews, 301.

—8-11, Joshua, 348.

—18, 19, Twelve Prophets I.,
271.

—26, Peter, 265.

—27, Psalms III., 6; Twelve
Prophets, 270.

—29, Peter, 218.

DEUTERONOMY XXXIV., 9, Acts
I., 284.

—10, Exodus, 100.

DEUTERONOMY XXXVI., 1, Dan-
iel, 180.

DEUTSCH, EMMANUEL, Ecclesi-
astes, 280, 281.

DE VOGUE, *Le Temple de Jerusa-
lem*, Acts I., 158, 165.

DE WETTE, W. M. L., II. Corin-
thians, 165; James, 378.

- DIANA, Acts II., 331, 360, 362, 376; Ephesians, 123; Pastoral Epistles, 84, 198.
- DIDACHE, See *Teaching of the Twelve Apostles*.
- DIDRON, M., Isaiah I., 186, 187, 326.
- DIDYMUS OF ALEXANDRIA, James, 369, 422.
- DIES IRAE, Song of Solomon, 263; John Epistles, 219.
- DILIGENCE, Proverbs, 139, 262 sq.; Pastoral Epistles, 368-370; Peter, 246.
- DILLMANN, August, quoted, Isaiah II., 338, 349, 387, 392, 435, 436, 457, 459; Daniel, 77; James, 438, 440.
- on ancient Hebrew culture, Leviticus, 390.
- on blessing and curse, Deuteronomy, 231.
- on the Day of Atonement, Leviticus, 258.
- on the law of the Jubilee, Leviticus, 491.
- on Tithes, Leviticus, 560.
- DIOGENES LAERTIUS, Pastoral Epistles, 296.
- DIOGNETUS, James, 4.
- DION CASSIUS, Acts II., 163, 204.
- DION CHRYSOSTOM, Acts II., 276, 377.
- DIONYSIUS, the Areopagite, Acts II., 317, 318, 320.
- DISCIPLES, The twelve, Call of the first, Matthew, 52-56; Mark, 17-20; Luke, 162-176; John I., 53-66.
- Characteristics of, Mark, 80-87.
- DISCIPLES, Choice of, Mark, 75-80.
- The commission, Matthew, 137-141.
- Jesus and, Mark, 247-254.
- The mission, Matthew, 132-137; Mark, 167-170.
- DISCIPLINE, Acts II., 107.
- Church, II. Corinthians, 72-83; Thessalonians, 205-214, 375-387.
- Doom or, Twelve Prophets I., 181-195.
- Faith a, Hebrews, 250-253.
- The finest, Numbers, 238.
- necessary to the church, Pastoral Epistles, 72, 73.
- of children of God, Numbers, 59; I. Kings, 412.
- of conscience, Hebrews, 175.
- of humanity, Numbers, 325.
- DISCONTENT, The spirit of, Joshua, 305.
- DISEASES communicated to men by animals, Leviticus, 291, 375.
- Jews not subject to, Leviticus, 294.
- DISOBEDIENCE, Conscientious, Pastoral Epistles, 278.
- DISORDER, Social, Numbers, 165.
- DISPERSION, The, Matthew, 6; James, 50-54; Peter, 4.
- DISPOSITION, A passionate, Proverbs, 203-214.
- shown in choice of occupation, Genesis, 30.
- DISTRIBUTION, Economic, Proverbs, 136.
- The law of, Joshua, 279-282.
- DISTRUST of David, I. Samuel, 395.

- DIVINATION forbidden, Leviticus, 408; Numbers, 263; Deuteronomy, 335.
- DIVINE GOVERNMENT, Numbers, 187; Deuteronomy, 48-59; I. Samuel, 29.
- DIVINE GUIDANCE, Numbers, 268; Joshua, 99.
- DIVINE REVELATION, Continuous, Genesis, 134.
 —Method of, Genesis, 88.
 —Progressive, Exodus, 55; Deuteronomy, 344.
 —Purpose of the, Deuteronomy, 93.
 —uses mind as it is, Deuteronomy, 107.
- DIVISION OF LAND, Numbers, 330.
- DIVORCE, Pastoral Epistles, 120.
 —Christ on, Matthew, 268-270; Mark, 263-267.
 —Cruelty of, Twelve Prophets II., 363.
 —in the time of Ezra, Ezra, 150-151.
 —Law of, Deuteronomy, 403.
 —Tendency to, Leviticus, 384.
- DOCETISM, John Epistles, 26, 44, 50-52.
- DOCTRINE and ethics, Ephesians, 304-320.
 —Continuity of, Pastoral Epistles, 336-340.
 —Development of, James, 380-387.
 —the outgrowth of experience, Philippians, 367.
 —Strange, Hebrews, 317.
- DOCUMENTARY THEORY OF THE PENTATEUCH, Deuteronomy, 7, 471; Joshua, 15.
- DODDRIDGE, Philip, quoted, Ecclesiastes, 262.
- DODS, Dr. Marcus, Acts II., 360; Revelation, 64.
- DOEG, THE EDMITE, I. Samuel, 345-353; Psalms II., 144.
- DOGMATISM, Job, 136.
- DOGS, David's enemies compared to, Psalms II., 202.
- DÖLLINGER, Dr. Johann J. I., Acts II., 145; Ephesians, 264; Pastoral Epistles, 8, 129; James, 30, 31, 153, 273, 328, 400.
- DOMITIAN, Emperor, James, 324; John Epistles, 11, 163.
- DONALDSON, James, *Greek Grammar*, John Epistles, 77, 103, 217, 301.
- DONATELLO, Proverbs, 183.
- DORCAS, Acts II., 97.
- DORNER, I. A., Ephesians, 372; James, 116, 390.
- DOTHAN, Elisha at, II. Kings, 67-75.
- DOUAY VERSION, James, 295.
- DOUBLE-MINDEDNESS, James, 245.
- DOUBT, Lessons of, Psalms II., 335.
 —of God's presence, Genesis, 70; Numbers, 164; Judges, 206.
- DOUGHTY, C. M., *Arabia Deserta*, quoted, Job, 20; Isaiah I., 394; II., 190, 241; Twelve Prophets I., 126, 134, 179, 186, 398; II., 179, 399.
- DOULCET, Louis, in *Rev. des quest. History*, Acts I., VIII.
- DOVE, Sending forth of Noah's, Genesis 71.

- DOXOLOGY addressed to Christ,
Pastoral Epistles, 249.
—of Jude, James, 463-470.
DRAMA OF LIFE, Numbers, 330.
DREAM of Jacob, Genesis, 282-292.
—of Joseph, Genesis, 329.
—of Pharoah, Genesis, 361.
—of Pharoah's servants interpreted, Genesis, 350.
—once a revelation of God, Hebrews, 10.
DRESS of women, Pastoral Epistles, 101.
DRIVER, S. R., Isaiah II., 12, 14, 16, 281, 435, 459; Jeremiah II., 244, 296, 319, 322; Ezekiel, 402; Daniel, 18, 21; Twelve Prophets II., 117, 118, 128, 167, 380, 422, 432, 498, 506.
—on authorship of Deuteronomy, Deuteronomy, 4.
—on the fundamental truth of Deuteronomy, Deuteronomy, 232.
DROUGHT in the time of Jeremiah, Jeremiah I., 300-363.
DRUMMOND, Henry, James, 423; John Epistles, 131.
DRUNKENNESS, Proverbs, 76, 275, 287; Isaiah I., 44-47, 152, 153; Galatians, 372-374.
—Effects of, Ezra, 364.
DRUSILLA, Acts II., 431, 447.
DUALISM, Job, 166.
DUHM, Bernhard, quoted, Isaiah II., 216; Ezekiel, 41; Twelve Prophets I., 135, 202, 366; II., 380, 451.
—on Deuteronomy and prophecy, Deuteronomy, 249.
DUHR, J., *Journey's of Hadrian*, Acts II., 306.
DUUMVIRI, Acts II., 275.
DUTY, Deuteronomy, 141, 143; Judges, 300, 415; Job, 88; Ecclesiastes, 254, 309; Twelve Prophets II., 522; Matthew, 85-95.
—and example, Romans, 389-392.
—and the Incarnation, John I., 14-17.
—and the Lord's presence, Romans, 369-373.
—and the second advent, Romans, 361-373.
—and tolerance, Romans, 374-388.
—Civil, Romans, 348-352.
—The Lord's example and, Romans, 393-402.
—Love and, Romans, 359-360.
—Personal conduct and, Romans, 336-347.
—The state, Romans, 353-358.
DWELLING HOUSES, The Jubilee and, Leviticus, 494-496.
DYER, Sir Edward, Proverbs, 356.

E

- EARNESTNESS, I. Corinthians, 221; Hebrews, 100.
- EARTHQUAKE, Isaiah I., 50; Twelve Prophets I., 182.
- EATING, The figure of, John I., 219.
- Holiness in, Leviticus, 367-378.
- EBAL and Gerizim, Joshua, 201-210.
- EBED MELECH, the Ethiopian, Jeremiah II., 165.
- EBENEZER of Samuel, I. Samuel, 103.
- EBIONISM, Acts I., 120; II., 6; James, 83.
- ECCLESIASTES, The book, Authorship, Ecclesiastes, 7.
- Date of, Ecclesiastes, 8-19.
- Design of, Ecclesiastes, 27.
- Form of, Ecclesiastes, 20-27.
- Translated, Ecclesiastes, 69-110.
- ECCLESIASTES I., 6, 8, Proverbs, 22.
- ECCLESIASTES II., 4-6, I. Kings, 225.
- 8, I. Kings, 131.
- ECCLESIASTES V., 5, 6, Leviticus, 550.
- ECCLESIASTES VIII., 17, Jeremiah I., 209.
- ECCLESIASTES IX., 5, 6, Job, 188.
- 7, Proverbs, 61.
- ECCLESIASTES X., 6, Psalms III., 369.
- ECCLESIASTES XII., 14, Joshua, 176; Peter, 358.
- ECCLESIASTICUS, Proverbs, 9, 12, 22, 81, 139, 144, 169, 184, 218, 250, 306, 400; Jeremiah I., 93, 95, 313; II., 369; Daniel, 12, 202; James, 68-74, 109, 281; Peter, 348, 350.
- ECKHEL, Josephus, *On coins*, Acts II., 163.
- ECONOMIC ASPECTS OF ISRAELITE LIFE, Deuteronomy, 355-376.
- ECSTASY, Pastoral Epistles, 241; Hebrews, 11, 53.
- EDINBURG REVIEW, James, 77.
- EDOM, Isaiah I., 94, 276, 438, 440.
- ally of Israel, II. Kings, 31.
- Amaziah and, II. Kings, 170.
- Amos and, Twelve Prophets I., 128-131.
- and Ezekiel, Ezekiel, 227, 228, 327, 332.
- and Israel, Chronicles, 50; Psalms II., 209; Twelve Prophets, II., 177-184.
- and Jeremiah, Jeremiah II., 243-247.
- becomes free, II. Kings, 102.
- David wars against, II. Samuel, 116.
- Doom of, Song of Solomon, 301-304.
- Israel debarred from, Numbers, 231.

- EDOM, Malachi and, Twelve Prophets II., 349-352.
- Obadiah and, Twelve Prophets II., 164 sq.
- EDEN, The garden of, Genesis, 15-27.
- EDERSHEIM, A., Matthew, 17, 389; Acts II., 14.
- EDUCATION, Judges, 273; Proverbs, 52-64, 303-313.
- during the captivity, Ecclesiastes, 283.
- for life work, Chronicles, 216.
- Gratitude to teachers, Ecclesiastes, 301.
- Moral, slow, Judges, 61.
- Mosaic view of, Deuteronomy, 146-167.
- of the wilderness, Numbers, 256.
- prevents lapse, Deuteronomy, 163.
- EDWARDS, Jonathan, quoted, Job, 273.
- EGNATIAN ROAD, Acts II., 271.
- EGYPT, Isaiah I., 92, 96, 197 sq., 222-275.
- Abraham in, Genesis, 96-107.
- Administration of Joseph, Genesis, 369-382.
- and Ezekiel, Ezekiel, 262-283.
- and her aliens, Exodus, 17.
- and Hezekiah, II. Kings, 298.
- and Jeremiah, Jeremiah II., 220-229.
- Assyria and, II. Kings, 251, 276, 298.
- defeated at Carchemish, II. Kings, 423.
- Israel in, Genesis, 323 sq. 383 sq.; Exodus, 2.
- Israel under supernatural direction, Joshua, 7.
- EGYPT, Jeremiah goes to, Jeremiah II., 187-196.
- Joseph in, Genesis, 341 sq.
- Religion of, Deuteronomy, 130-132.
- Shepherd king of, Genesis, 99.
- Temples of, Chronicles, 109.
- Trust in, Jeremiah I., 74-113; Ezekiel, 102-106.
- Worship of, Exodus, 123; Numbers, 43.
- EHUD, Judges, 76-87.
- EKRON, Isaiah I., 308.
- The ark at, I. Samuel, 76.
- ELAH, king of Israel, I. Kings, 311, 336.
- ELAM, Genesis, 122 sq.; Jeremiah II., 255, 257.
- ELDAD and Medad, Numbers, 130.
- ELDERS (or Presbyters), Pastoral Epistles, 67, 112, 118, 165, 213, 217; James, 323-327.
- Four and twenty, Revelation, 69.
- ELDERS, Seventy, chosen, Numbers, 128.
- critics of Moses, Numbers, 200.
- ELEAZAR and Ithamar, Numbers, 31.
- Death of, Joshua, 400, 401.
- Faith of, Hebrews, 264.
- installed as high-priest, Numbers, 241.
- ELECTION, Ephesians, 28; Peter, 7.
- signs of, Thessalonians, 37-52.
- Work of the trinity in, Peter, 3-16.
- ELI, Laxity of, I. Samuel, 37, 41-45.

ELI., Message to, I. Samuel, 45-48, 56.
 —Samuel brought to, I. Samuel, 22-24.
 —Wickedness of the sons of, I. Samuel, 39-41.
 ELIAB rebukes David, I. Samuel, 282.
 ELIAKIM, Isaiah I., 317; Ezekiel, 107.
 ELIASHIB, the high priest, Ezra, 218.
 ELIHU and Job, Job, 341-377.
 ELIJAH and Ahab, I. Kings, 377-382.
 —and Ahaziah, II. Kings, 10-18.
 —and Jereboam, Chronicles, 396.
 —and the rain, I. Kings, 399-403.
 —and Solomon compared, I. Kings, 497-499.
 —appears, I. Kings, 357-371.
 —Ascension of, II. Kings, 19-28.
 —at Sarepta, I. Kings, 372-376.
 —at the transfiguration, Matthew, 238, 243; Mark, 237.
 —defiled by touching the dead, Hebrews, 155.
 —Despair of, I. Kings, 415-423.
 —Flight of, I. Kings, 404-414.
 —his faith, Hebrews, 263.
 —Legend of, Ecclesiastes, 315.
 —on Mt. Carmel, I. Kings, 383-398.
 —Prayers of, James, 344.
 —Removal of, Hebrews, 220.
 —Return of, Twelve Prophets, 371.
 —sudden appearances, Hebrews, 9.

ELIMELECH goes to Moab, I. Samuel, 366-367.
 ELIOT, George, John Epistles, 45, 46.
 ELIPHAZ apparently right, Job, 113.
 —Character of, Job, 102.
 —First speech of, Job, 99-116.
 —his religion, Job, 114.
 —his second speech, Job, 187.
 —his third speech, Job, 269.
 —jealous for God, Job, 191.
 —a pure Temanite, Job, 189.
 —Vision of, Job, 106.
 ELISHA and the ascension of Elijah, II. Kings, 19-24.
 —and Hazael, II. Kings, 90-98.
 —and John, II. Kings, 110-112.
 —and Naaman, II. Kings, 49-65.
 —and the siege of Samaria, II. Kings, 76-86.
 —and the Syrians, II. Kings, 66-75.
 —The call of, I. Kings, 445-450.
 —compared with Elijah, II. Kings, 41.
 —Death of, II. Kings, 179.
 —Miracles of, II. Kings, 40-49.
 —Stories of, II. Kings, 25-28.
 ELIZABETH, mother of John the Baptist, Luke, 34-39.
 ELIZABETH, Queen, Last days of, II. Samuel, 308.
 ELKANAH, I. Samuel, 3.
 —offering at Shiloh, I. Samuel, 21.
 ELKOSH, Twelve Prophets II., 78-80.
 ELLICOTT, C. J., Galatians, 229; Ephesians, 42; Thessalonians, 43, 117.

- ELYMAS, Acts II., 203; Pastoral Epistles, 75.
 EMANATIONS, Doctrine of, Hebrews, 21 sq.
 EMANIA, Acts I., 110.
 EMBER SEASONS, Acts II., 194.
 EMERSON, Ralph Waldo, quoted, Job, 257; Proverbs, 146.
 EMIGRATION, causes of, Judges, 366.
 EMMAUS, The walk to, Luke, 405; I. Corinthians, 349.
 EMOTION in religion, Pastoral Epistles, 244-247; John Epistles, 194.
 EMPLOYER and employee, Judges, 390.
 ENCOURAGEMENT, Romans, 29; Thessalonians, 210-211.
 —of Nehemiah, Ezra, 244.
 END DOES NOT JUSTIFY MEANS, Genesis, 273; Judges, 104; I. Kings, 294.
 ENDEAVOR, Law of, Numbers, 324.
 ENDOR, Joshua, 303.
 —Saul at, I. Samuel, 404-415.
 —Witch of, I. Samuel, 409.
 ENDURANCE, Exodus, 227.
 ENERGY in disaster, Exodus, 39.
 ENGEDI, Genesis, 124; Ezekiel, 488.
 —David at, I. Samuel, 354, 369.
 ENJOYMENT, Job, 54.
 ENMITY, Hard to escape from, Judges, 71.
 ENOCH, Genesis, 51-54; Psalms II., 101, 346.
 —Faith of, Hebrews, 219, 220.
 ENTHUSIASM not to be quenched, Thessalonians, 235-238.
 ENTHUSIASM, of Ezra, Ezra, 114, 115.
 —of faith, Numbers, 303.
 —of humanity, James, 231.
 —of the Israelites, Numbers, 353.
 —Power of, Acts II., 269; I. Corinthians, 110.
 EPAPHRAS, Acts II., 350; Colossians, 21, 35-37, 394-397.
 EPAPHRODITUS, Philippians, 157-170.
 EPHESIAN LETTERS, Acts II., 355.
 EPHESIANS, The Epistle, Hebrews, 52.
 —and Colossians, Colossians, 1.
 —conclusion, Ephesians, 425-440.
 —Introduction, Ephesians, 3-18.
 EPHESIANS I., 1, Acts II., 60.
 —3, Revelation, 370.
 —3-6, Peter, vii., 18.
 —4-6, Galatians, 151.
 —5-9, Galatians, 149.
 —6, Luke, 56.
 —7, Leviticus, 34; Colossians, 64; James, 115.
 —9, Pastoral Epistles, 132; Peter, 135.
 —14, Galatians, 172.
 —15, Galatians, 229; Colossians, 434.
 —18, John Epistles, 218.
 —19, II. Corinthians, 26.
 —21, Peter, 145, 301.
 —22, Revelation, 2.
 EPHESIANS II., 2, Colossians, 209; Peter, 299; Revelation, 273.
 —5, 8, Romans, 229.
 —7, Galatians, 77, 152.

EPHESIANS II., 8, Galatians, 151; Revelation, 322.

—10, II. Corinthians, 206; Peter, 129; John Epistles, 125; Hebrews, 268; Revelation, 83.

—11-13, II. Corinthians, 198; Galatians, 237.

—12, Chronicles, 199; Peter, 73.

—13, Peter, 191.

—15, Galatians, 239.

—20, James, 456.

—21, Pastoral Epistles, 392.

—22, Exodus, 375; Romans, 234; James, 455.

EPHESIANS III., 1-11, Galatians, 74.

—2, 8, Romans, 18; Galatians, 121.

—3, 9, Pastoral Epistles, 132.

—4-6, Galatians, 237.

—7, 8, Galatians, 152.

—8, Romans, 298.

—15, Exodus, 313; Leviticus, 385.

—16, Romans, 200, 214.

—17, Romans, 371.

—19, Romans, 15.

EPHESIANS IV., 1, Colossians, 43.

—2, Pastoral Epistles, 394; Peter, 366.

—3, Peter, 123.

—4-6, Galatians, 125.

—8, Acts I., 411; Peter, 74.

—9, 10, Galatians, 250.

—11, Romans, 411; Pastoral Epistles, 66, 115.

—13, Galatians, 239.

—14, Galatians, 309.

—15, James, 256.

—17, Peter, 49.

—19, Leviticus, 340.

EPHESIANS IV., 25, Psalms I., 111.

—28, Exodus, 324.

—32, Peter, 120.

EPHESIANS V., 1, 2, Galatians, 354.

—2, Leviticus, 34.

—5, Galatians, 355.

—6, Philippians, 132; Colossians, 279.

—9, Galatians, 185.

—11, Daniel, 102.

—13, Romans, 346.

—14, II. Corinthians, 246; James, 233.

—15, Romans, 324.

—18, Exodus, 293.

—19, James, 319, 321.

—22, 23, Song of Solomon, 45.

—25-27, Revelation, 370.

—26, Pastoral Epistles, 285, 286; Hebrews, 187.

—27, Colossians, 101.

—29-32, Leviticus, 385.

—32, Mark, 63; Revelation, 321.

EPHESIANS VI., 2, Exodus, 306.

—5, Peter, 96.

—9, Galatians, 114.

—10, Pastoral Epistles, 424.

—11, James, 249.

—12, Pastoral Epistles, 343; Revelation, 225.

—13, Romans, 372.

—15, Thessalonians, 225.

—16, Peter, 58.

—18, James, 455; Peter, 129.

—19, Pastoral Epistles, 132.

—21, Pastoral Epistles, 411.

—24, Galatians, 172.

EPHESUS, Church of, Acts II., 331-356; Revelation, 33, 44, 46.

- EPHESUS, Council of, Acts II., 258.
 —in the time of John, John Epistles, 13-15.
 —John at, John Epistles, 10, 11.
 —Paul at, Acts II., 331-384.
 —Riot of, Acts II., 357-384.
 —Timothy at, Pastoral Epistles, 25, 84, 198, 265, 320, 323.
 EPHOD, The, Leviticus, 194.
 —of Gideon, Judges, 200, 201.
 EPHRAIM, The tribe, Psalms II., 388; Twelve Prophets I., 271, 275.
 —and Jephthah, Judges, 254-257.
 —blessed by Moses, Deuteronomy, 467.
 EPHRAIM blessed by Jacob, Exodus, 421.
 —born, Genesis, 372.
 —Inheritance of Manassah and, Joshua, 300-311.
 EPHREM SYRUS, James, 370; Peter, xiii.
 EPICTETUS, Ecclesiastes, 3, 4, 297; Thessalonians, 392.
 EPICURUS and Epicureans, Daniel, 139; James, 265, 283.
 EPIMENIDES, Acts II., 11; Pastoral Epistles, 224, 225.
 EPIPHANIUS, Acts I., 66; II., 6; John Epistles, 52.
 EPISCOPACY, Pastoral Epistles, 107, 112, 114, 221.
 EQUALITY, Proverbs, 294.
 ERASMUS, Desiderius, James, 222, 351, 353, 418; Peter, xvii.
 —Blunder of, Judges, 133.
 ERASTUS, Pastoral Epistles, 414, 415.
 ESARHADDON, II., Kings, 343, 366; Chronicles, 446.
 —Inscription of, II. Kings, 492.
 ESAU and Jacob, Genesis, 254-266.
 —hairy, Genesis, 258.
 —Jacob afraid of, Genesis, 295.
 —meets Jacob on his return, Genesis, 310.
 —Repentance of, Genesis, 255-277.
 —Representative of worldly sport, Hebrews, 287.
 —sells his birthright, Genesis, 262.
 ESCHATOLOGY of the Gospel, Luke, 352-363.
 —Rose water, Job, 55.
 ESDRAELON, Plain of, I. Samuel, 429.
 ESSENES, Hebrews, 26, 320 sq.; James, 306.
 ESTEEM of man for man, Deuteronomy, 421.
 ESTHER, The Queen, Ezra, 382-391.
 ESTHER, The book, Ezra, 351-360.
 —Exposition of, Ezra, 361-404.
 ESTHER VII., 8, Mark, 412.
 ETERNITY in the heart, Ecclesiastes, 183, 190, 216.
 ETHBAAL I., I. Kings, 349.
 ETHBAAL II., Ezekiel, 252.
 ETHICS, Doctrine and, Ephesians, 305-320.
 —of the Gospel, Luke, 336-351.
 —of the Old Testament, I. Kings, 101-102.
 ETHIOPIAN EUNUCH, The, Acts I., 398-419.

ETHIOPIANS, Numbers, 136;

Isaiah I., 93, 222, 275.

ETHUARCH, Acts II., 153.

EUCCHARIST, Celebration of, Acts II., 393-401.

EUBULUS, Pastoral Epistles, 415.

EUNICE, Pastoral Epistles, 21, 388.

EUODIA AND SYNTYCHE, Philippians, 320-322.

EUSEBIUS, Jeremiah II., 53; Daniel, 96; Acts I., vii., 9, 65, 79, 102, 156, 323, 344, 418, 419; II., 171, 181, 199, 241, 320; Pastoral Epistles, 6, 14, 26, 37, 257, 371, 379, 415, 418, 419; James, 2, 14, 17, 162; John Epistles, 12, 96, 163.

EUTHALIUS, James, 6, 7.

EUTYCHIANISM, Acts I., 48, 314.

EUTYCHUS, Acts II., 403.

EVANS, T. S., Pastoral Epistles, 287; John Epistles, ix.

EVE tempted, Genesis, 15 sq.

EVIDENCES, argument from design, Genesis, 9.

EVIL DOERS, their society distasteful, Psalms I., 253, 254.

EVIL MERODACH, Jeremiah II., 85, 86; Daniel, 203.

EVIL THOUGHT, Deuteronomy, 88.

EVOLUTION and creation, Genesis, 10; Proverbs, 113.

—of religion, 180.

—Physical, completes nothing, Job, 241.

—reveals Divine wisdom, Job, 318.

—Spiritual, Judges, 4, 85, 109; Job, 58.

EWALD, H., Job, 11, 15, 218;

Psalms I., 59, 101, 233, 274,

363; II., 59, 65, 105, 256,

337, 340, 418; III., 16, 17,

81, 120, 215, 421; Isaiah I.,

4, 125, 156; II., 18, 121, 269,

299, 336, 343, 387, 412, 415,

435, 436; Jeremiah I., 12, 130,

144, 224, 401; Ezekiel, 71;

Daniel, 20, 24, 31, 81, 85, 93,

115, 130, 131, 171, 188, 205,

239, 297; Twelve Prophets I.,

295, 304, 358, 436; II., 59,

123, 127, 154, 168, 285, 308,

362, 364, 377, 451, 498; Luke,

90; II. Corinthians, 246; Ephe-

sians, 229; Philippians, 173;

Pastoral Epistles, 9, 407.

—on the pillar of the cloud, Numbers, 91.

EXAMPLE and conversion, James, 359.

—Duty and, Romans, 389-392.

—of Jesus Christ, Romans, 393-399; Peter, 100; John Epistles, 118-132.

EXCITEMENT, Craving for, Judges, 310.

—Worship and, James, 315-320.

EXCLUSIVENESS and its beginnings, Ezra, 60-68.

—saved Judaism, Ezra, 10.

EXCOMMUNICATION as taught by Paul, I. Corinthians, 113, 128; Pastoral Epistles, 74, 303.

EXERCISE, Bodily, profitable, Pastoral Epistles, 143-145.

EXILE, Effects of, Twelve Prophets I., 279-281.

EXILE, The, and the restoration, Jeremiah II., 308-364.

- EXILE, The call to return from, Isaiah II., 71-235.
- Condition of exiles, Isaiah II., 57.
- Commerce of, Isaiah II., 62.
- Correspondence with the exiles, Jeremiah II., 131-140.
- First deportation, Isaiah II., 32.
- Israel at the end of, Isaiah II., 66.
- Israel in, Isaiah II., 48-68.
- Literary efforts of, Isaiah II., 59.
- March to Babylon, Isaiah II., 48.
- Reason of, Isaiah II., 28.
- Religious life of the, Isaiah II., 61.
- Return from, Ezra, 36-47; Isaiah I., 195, 401, 429, 440, 443, 450; II., 381-467.
- Ruin and, Jeremiah II., 295-307.
- Second deportation, Isaiah II., 35.
- Scriptural experience of the, Isaiah II., 63.
- Traces in Jewish literature, Isaiah II., 63.
- EXISTENCE, Meaning of, Genesis, 14.
- EXODUS I., 5, Acts I., 310.
- EXODUS II., 2, Hebrews, 239.
- 11, Hebrews, 245.
- 23, James, 281.
- EXODUS III., 5, Jeremiah I., 99.
- 6, Matthew, 70; John I., 4.
- 7, Jeremiah I., 159; Matthew, 70.
- 14, Matthew, iii., 14; Ephesians, 18.
- 15, Psalms III., 364.
- EXODUS IV., 6, II. Kings, 63.
- 10, Jeremiah I., 70.
- 21, Chronicles, 288.
- 22, Leviticus, 458; Luke, 115; Romans, 247.
- EXODUS V., 2, Daniel, 175.
- EXODUS VI., 8, Psalms III., 147.
- 18, Chronicles, 430.
- 20, Leviticus, 381.
- EXODUS VII., 11, Daniel, 146.
- 20, 21, Revelation, 141, 267.
- EXODUS IX., 10, Revelation, 267.
- 15, 16, Peter, 88.
- 23-25, Revelation, 140.
- 29, Leviticus, 504.
- EXODUS X., 12-15, Revelation, 146.
- 21-23, Revelation, 144, 268.
- 29, Jeremiah I., 171.
- EXODUS XI., 9, Psalms II., 132.
- EXODUS XII., 11, Mark 376.
- 14, Matthew, 392.
- 15, Numbers, 84.
- 27, Jeremiah I., 165.
- 33, Psalms III., 135.
- 40, 41, Galatians, 204.
- EXODUS XIII., 11, Numbers, 38.
- 12-15, Leviticus, 554; Ezekiel, 181.
- 13, Leviticus, 554.
- 15, Psalms III., 364.
- 19, Joshua, 23.
- EXODUS XIV., 24, Psalms II., 259.
- 27, Psalms III., 369.
- 28, Psalms III., 143.
- 30, Chronicles, 382.
- 31, Psalms III., 143.
- EXODUS XV., 1, Revelation, 19, 261.
- 3, Chronicles, 233.

EXODUS XV., 4, 21, Psalms I., 318.

—11, Psalms II., 379, 465; III., 207.

—16, Psalms II., 379.

—17, Psalms I., 317.

—20, Daniel, 30.

—23, Revelation, 142.

EXODUS XVI., 3, Jeremiah I., 78.

EXODUS XVII., 1-7, Deuteronomy, 465; Psalms III., 52.

—7, Psalms II., 419.

—12, Twelve Prophets II., 140.

—13, Joshua, 26.

—16, Daniel, 202.

EXODUS XVIII., 11, Daniel, 202.

—13, Deuteronomy, 386.

—19, Jeremiah I., 96.

—25, Ezekiel, 440.

EXODUS XIX., 3-5, Matthew, 70; Ephesians, 50; Revelation, 211.

—5, Psalms I., 235; Ephesians, 60; Peter, 77.

—6, Jeremiah I., 290; II., 279; Romans, 411; Peter, 72.

—18, Hebrews, 306; Revelation, 265.

EXODUS XX., 2, Psalms II., 421.

—6, Deuteronomy, 123; Psalms III., 108.

—8, Jeremiah I., 367, 372.

—11, Deuteronomy, 67, 68.

—12, Ephesians, 382.

—17, Romans, 196.

—19, Galatians, 218.

—20, Deuteronomy, 112.

—24, Deuteronomy, 19; Joshua, 206; I. Kings, 121; Ezekiel, 399.

EXODUS XXI., 2, Jeremiah I., 146; II., 347.

—3, 4, Leviticus, 501.

—5, 6, Romans, 176.

—6, Psalms II., 70.

—7, Ezra, 255.

—7, 8, Leviticus, 404.

—12, 23-36, Leviticus, 483.

—14, I. Kings, 91.

—22, Deuteronomy, 383.

EXODUS XXII., 2, Jeremiah I., 104.

—4, 7, 9, Jeremiah I., 342; Revelation, 307.

—8, Psalms II., 70.

—9, Jeremiah I., 146.

—17, Deuteronomy, 336.

—19, Deuteronomy, 171.

—20, Chronicles, 352.

—25, Ezra, 251.

—28, John Epistles, 95.

—29, Jeremiah I., 157; II., 286; Ezekiel, 181.

EXODUS XXIII., 4, 5, Jeremiah I., 265.

—10, Jeremiah II., 146.

—11, Deuteronomy, 430.

—12, Jeremiah I., 373.

—18, Jeremiah I., 165.

—19, Jeremiah I., 78.

—20, Daniel, 180; John I., 4.

EXODUS XXIV., 1, 9, 10, Leviticus, 241.

—6, Philippians, 9.

7, Leviticus, 524; Jeremiah II., 346.

—10, Ezekiel, 28.

—13, Joshua, 28.

—14, Jeremiah I., 146.

—20, Deuteronomy, 19.

EXODUS XXV., 10, Jeremiah I.,
121.

—20, Revelation, 73.

—31-40, Leviticus, 475.

EXODUS XXVI., 1, Revelation, 70.

EXODUS XXVII., 20, I. Samuel,
52.

EXODUS XXVIII., Leviticus, 191.

—17, 19, Ezekiel, 258.

—26, John Epistles, 13.

—35, Leviticus, 196.

—36-38, Leviticus, 197.

—38, Leviticus, 262.

—39-42, Ezekiel, 439.

—41, Jeremiah I., 67.

—42, 43, Leviticus, 201.

EXODUS, XXIX, 30, John Epis-
tles, 13.

—36, Jeremiah I., 67.

—38-46, Leviticus, 60; Ezekiel,
473.

EXODUS XXX., 7, 8, I. Samuel,
52; Chronicles, 422.

—11-16, Chronicles, 405; Eze-
kiel, 453.

—13, Ezekiel, 452; Mark, 308.

—22-23, Leviticus, 201.

—39, 40, Leviticus, 80.

EXODUS XXXI., 3, Ephesians, 93.

—12-17, Leviticus, 520.

—13, Leviticus, 454.

—14, 15, Jeremiah I., 367.

—17, Deuteronomy, 68.

EXODUS XXXII., 9, Jeremiah II.,
291.

—15-20, Deuteronomy, 324.

—17, Joshua, 28, 29.

—26, Joshua, 342.

—26-35, Chronicles, 224.

—31, 32, Ezra, 141; Jeremiah I.,
358.

EXODUS XXXIII., 11, Joshua, 30;
I. Kings, 125; Proverbs, 235.

—13, Psalms III., 414.

—20, Daniel, 262.

—23, Ezekiel, 38.

EXODUS XXXIV., 2, I. Kings,
430.

—6, Psalms III., 428; Jeremiah
I., 306; Twelve Prophets I.,
435; Peter, 158, 349.

—7, Psalms III., 108; Revela-
tion, 321.

—9, Pastoral Epistles, 325.

—11, Numbers, 137.

—15, 16, Song of Solomon, 44.

—17-26, Ezekiel, 181.

—19, Romans, 253.

—20, Jeremiah II., 286.

—23, Leviticus, 453.

—29-35, II. Corinthians, 130.

—34, II. Corinthians, 132.

EXODUS XL., 18, Psalms, 75.

—35, Revelation, 264.

EXODUS OF THE HEBREWS,

Exodus, 195-198.

—Route of the, Exodus, 196.

EXPEDIENCY condemned, I.
Samuel, 215.

—of Saul, I. Samuel, 214.

EXPERIENCE, Advancement is
through, Genesis, 335.

—Argument of, Colossians, 112.

—cannot be passed on, Deuter-
onomy, 164.

—confirmatory, Psalms I., 369.

—Personal, Leviticus, 217, 231;
Psalms II., 20.

—teaches faith, Genesis, 255.

EXPOSITOR, The, Acts I., 395;

II., viii.; Galatians, 98, 218;

Hebrews, 162; James, 98, 115;

Revelation, 79, 122, 329, 391.

EXPOSURE a punishment of sin,
Song of Solomon, 114.

EXTREME UNCTION, James,
332-334.

EZEKIEL and Isaiah, Ezekiel, 35-
38.

—and Jeremiah, Ezekiel, 13-25.

—and the Messiah, Isaiah II.,
404.

—attitude towards the heathen
world, Ezekiel, 141.

—Call of, Ezekiel, 42-55.

—compared with Jeremiah,
Isaiah II., 34, 46.

—conception of salvation, Eze-
kiel, 357-366.

—conception of sin, Ezekiel, 139.

—picture of captivity, Isaiah II.,
59.

—a prophet of the Exile, Eze-
kiel, 3.

—relation to the Pentateuch,
Ezekiel, 396-403.

—Sabbath law of, Numbers, 348.

—sin bearer, Isaiah II., 352.

—vision of a theocracy, Ezekiel,
381-499.

EZEKIEL I., 13, 14, Revelation,
73.

—21, Daniel, 81.

—26, Daniel, 248.

—28, Revelation, 17.

EZEKIEL II., 6-8, II. Corinthians,
294.

—9, 10, Revelation, 76, 158.

—18, Isaiah II., 426.

EZEKIEL III., 4, Revelation, 158.

—16-21, Song of Solomon, 281.

EZEKIEL IV., 1-3, II. Kings, 447.

—13, 14, Daniel, 130.

—16, 17, Revelation, 92.

EZEKIEL V., 10, II. Kings, 452.

EZEKIEL VI., 11, Revelation, 90.

EZEKIEL VII., 9, Jeremiah II.,
277.

—16, II. Kings, 448.

—23, Jeremiah II., 277.

EZEKIEL VIII., 14, Twelve Proph-
ets II., 483.

—16, Daniel, 226.

—17, II. Kings, 440.

EZEKIEL IX., 2, Daniel, 192.

—6, Peter, 192.

EZEKIEL XI., 19, II. Corinthians,
109.

—22, II. Kings, 453.

EZEKIEL XII., 2, Jeremiah II.,
273.

—13, II. Kings, 459; Daniel, 49.

—24, Song of Solomon, 82.

EZEKIEL XIII., 1-23; II. Kings,
444.

—6, 7, Song of Solomon, 82.

—10, II. Kings, 450.

EZEKIEL XIV., 14, Jeremiah I.,
158.

—21, Jeremiah I., 314.

EZEKIEL XVI., 8, Jeremiah I.,
78.

—15-34, II. Kings, 441.

—23, Song of Solomon, 44.

—25, Jeremiah I., 108.

—34, Jeremiah I., 98.

—53, Psalms, 131.

EZEKIEL XVII., 1-6, II. Kings,
438.

—4, Ecclesiastes, 41.

—7-10, II. Kings, 445.

—10, James, 86.

—12, II. Kings, 424, 437.

—13, 14, Jeremiah II., 97.

—15, II. Kings, 425, 445.

EZEKIEL XVII., 17, Jeremiah II., 149.
 —22, Twelve Prophets II., 31.
 —25, II. Kings, 444.
 EZEKIEL XVIII., 2-30, II. Kings, 15.
 —3, 4, Song of Solomon, 322.
 —20, Chronicles, 447; Jeremiah II., 341.
 —21-23, Chronicles, 449.
 EZEKIEL XIX., 1-4, II. Kings, 412.
 —3, 4, Jeremiah II., 8.
 —5-7, Jeremiah II., 84.
 —6-9, II. Kings, 434.
 —6, 7, 15-18, Leviticus, 370.
 —11, 12, Exodus, 309.
 —18, Jeremiah I., 225.
 —23, Psalms III., 147.
 —25, Galatians, 219.
 —32, Acts I., 227.
 EZEKIEL XXI., 20-24, II. Kings, 446.
 —21, Jeremiah II., 143.
 —28-32, II. Kings, 447.
 EZEKIEL XXII., 1-12, Jeremiah II., 277.
 —25, Peter, 225.
 —26, Twelve Prophets II., 69.
 —28, Song of Solomon, 82.
 —30, Psalms III., 146.
 EZEKIEL XXIII., 4, Twelve Prophets II., 238.
 —15, Ecclesiastes, 41; Daniel, 206.
 —27, James, 227.
 —34, Twelve Prophets II., 68.
 EZEKIEL XXV., 4, 5, 10, Twelve Prophets II., 168.
 —9, Jeremiah II., 237.
 —12-14, Song of Solomon, 302.

EZEKIEL XXVI., 7, Daniel, 153.
 —16, Jeremiah I., 293.
 —31, Jeremiah I., 232.
 EZEKIEL XXVII., 3, Song of Solomon, 82.
 —17, Acts II., 183.
 —18, Jeremiah I., 248.
 EZEKIEL XXVIII., 8, Jeremiah I., 232.
 —12, Song of Solomon, 82.
 —13, Revelation, 263.
 —24, II. Corinthians, 352.
 EZEKIEL XXIX., 3, Daniel, 238; Revelation, 202.
 —4, II. Kings, 340.
 —10, II. Kings, 475.
 —17, Daniel, 10.
 EZEKIEL XXX., 3, Peter, 327.
 EZEKIEL XXXI., 2-15, Daniel, 219.
 —3-18, Daniel, 189.
 —11, Isaiah I., 137.
 EZEKIEL XXXII., 2, Daniel, 238.
 —21, Isaiah I., 137.
 EZEKIEL XXXIII., 31, I. Kings, 220.
 EZEKIEL XXXIV., 2-5, Jeremiah I., 101.
 —4, Ephesians, 410.
 —16, I. Kings, 397.
 —23, 24, Chronicles, 144; Isaiah II., 404.
 EZEKIEL XXXV., 5, Twelve Prophets II., 180.
 —10-15, Isaiah I., 439.
 —12, Twelve Prophets II., 182.
 EZEKIEL XXXVI., 20, Romans, 69.
 —25, Twelve Prophets II., 484.
 —25-27, Galatians, 351; Revelation, 101.

EZEKIEL XXXVI., 26, Psalms, 136; II. Corinthians, 109.
 —35, Twelve Prophets II., 415.
 EZEKIEL XXXVII., 1-4, Daniel, 324.
 —9, Daniel, 11, 108.
 —16, 17, Joshua, 301.
 —25, Isaiah II., 244.
 EZEKIEL XXXVIII., 4, II. Kings, 340.
 —8, Jeremiah I., 171.
 —21, Twelve Prophets II., 488.
 EZEKIEL XXXIX., 9, Revelation, 338.
 —14, Revelation, 339.
 —17-20, Revelation, 328.
 EZEKIEL XL., 1, 2, Revelation, 368.
 —2-5, Revelation, 169, 365.
 EZEKIEL XLIII., 2, Revelation, 368.
 —3, Jeremiah I., 73.
 —15, 16, Isaiah I., 211.
 EZEKIEL XLIV., 1-3, Revelation, 368.
 —9-16, Ezra, 44; Jeremiah I., 401.
 EZEKIEL XLVIII., 31, Revelation, 365.
 —35, Isaiah II., 148.
 EZER AND ELEAD, Chronicles, 87-90.

EZRA and foreign marriages, Ezra, 131-152.
 —assembles the people at Jerusalem, Judges, 38.
 —Cost of his success, Ezra, 153-162.
 —Expedition of, Ezra, 119-130.
 —Mission of, Ezra, 107-118.
 EZRA, The book, Ezra, 1-11; Twelve Prophets II., 204.
 EZRA I., 2, 3, Ecclesiastes, 62; Twelve Prophets II., 69.
 —5, Joshua, 317.
 EZRA II., 2, Chronicles, 137.
 —36-39, Chronicles, 103; Ezekiel, 434.
 —58, Ezekiel, 434.
 —61-63, Chronicles, 47.
 —63, Chronicles, 241.
 —68, Ephesians, 416.
 EZRA III., 3, Ephesians, 416.
 —11, Psalms III., 234.
 EZRA IV., 1-4, Twelve Prophets II., 218.
 —2, Jeremiah I., 89.
 —9, 10, Jeremiah II., 255.
 EZRA VI., 18, Chronicles, 104.
 EZRA VII., 6, Leviticus, 11.
 —9, Psalms III., 290.
 —12, Daniel, 153.
 —15-20, Ezekiel, 435.
 EZRA IX., 1, Chronicles, 77.
 —5, Ezekiel, 472.

F

FABRICIUS, Acts I., 25, 79; II., 315, 367.

FAILURE, Apparent, of the Gospel, Pastoral Epistles, 402.

—Impossibility of, Hebrews, 99.

—in our day, Judges, 162.

—Lesson of, Exodus, 85; Joshua, 190, 191.

—Samson a type of, Judges, 320.

—Social, Job, 163.

"FAINT YET PURSUING," Judges, 191, 192.

FAIRBAIRN, A. M., Job, 57; I. Corinthians, 335.

FAIRBAIRN, Patrick, *On prophecy*, Revelation, 230.

FAITH, Galatians, 224; Colossians, 23-25; Thessalonians, 365-369.

—Age of, Joshua, 139.

—Analysed, Genesis, 171.

—and happiness, Job, 45.

—and prosperity, Mark, 155.

—and works, Luther quoted, Exodus, 282.

—and works, Romans, 115, 116; James, 135-148.

—an assurance and a proof, Hebrews, 198-209.

—Blessedness of, I. Samuel, 12.

—born of despair, II. Corinthians, 23-34.

—A clear hope springs from, Genesis, 94.

—Conflict of, Hebrews, 272-289.

—Death tests, Numbers, 337.

FAITH, Deficiencies of, Thessalonians, 125-128.

—delivered to the Saints, James, 378-380.

—Development of, Judges, 4.

—Ebb and flow of, Judges, 233.

—Emotion helps, Exodus, 30.

—Enthusiasm of, Numbers, 303.

—Exultant songs of, Psalms I., 260.

—for common needs, Genesis, 74.

—Growth of, Psalms II., 228.

—hindrance in its decay, Ezekiel, 350, 351.

—The holiness of Christ and, John I., 234.

—in Christ tested, John I., 250.

—in danger, Psalms I., 155.

—Loss of, Judges, 323.

—Moral results of, Isaiah I., 106, 163.

—Necessity of, Matthew, 247.

—of Abel, Genesis, 35, 36; Hebrews, 223-225.

—of Abraham, Genesis, 86, 87, 141-144, 198-211, 242; Job, 27; Hebrews, 212-229; James, 156-161.

—of the Centurion, Luke, 195-208.

—of David, I. Samuel, 283-285, 287.

—of demons, James, 149-156.

—of Enoch, Hebrews, 219.

—of Hannah, I. Samuel, 11.

—of Hebrews deprecated, Judges, 118.

FAITH of Jacob, Genesis, 419.
 —of Jew and Gentile contrasted, Romans, 264-267.
 —of Job, Job, 67-81.
 —of Jonathan, I. Samuel, 220-224.
 —of Moses, Numbers, 336; Hebrews, 232-256.
 —of Noah, Hebrews, 215.
 —of Rahab, James, 161-164.
 —of Thomas, John II., 375.
 —Politics and, Isaiah I., 221-237.
 —Power through, Judges, 203.
 —power to shape history, Isaiah I., 109, 302.
 —a principle, Genesis, 133.
 —a principle of the old Testament, Exodus, 10.
 —Rarity of, Genesis, 170.
 —Results of coming of, Galatians, 227-241.
 —Righteousness of, Philippians, 217-236.
 —Righteousness through, Romans, 33, 34.
 —taught by experience, Genesis, 255.
 —taught in the books of Kings, II. Kings, 485.
 —The test of, Genesis, 92, 93, 117.
 —Tests of, Pastoral Epistles, 290.
 —Three barriers of, Job, 235.
 —Toilers furnish the army of the, Judges, 128.
 —True, Joshua, 216.
 —Victory of, Isaiah I., 352-367; II. Corinthians, 157-172.
 —work of, Thessalonians, 26.

FAITHLESSNESS is foolish, Numbers, 161.
 —of Israel, Judges, 82.
 FALL, The, Genesis, 15-27.
 —difficulties of interpretation, Genesis, 16.
 FALLEN HUMANITY not to be misjudged, Exodus, 327.
 —Our estrangement from, Exodus, 19.
 FALSE DECRETALS, Acts I., 373.
 FALSE REPORTS against reformers, Acts I., 291.
 —in circulation, Thessalonians, 330.
 —to be discredited, Exodus, 358.
 FALSE WITNESS abominable to God, Proverbs, 91.
 —forbidden, Exodus, 324-328.
 —in India, Deuteronomy, 86.
 FAMILY, The Christian, Colossians, 335-353; Hebrews, 241.
 —a Divine institution, Leviticus, 430.
 —feast of new moon, Numbers, 350.
 —inheritance of character, I. Kings, 118.
 —life, Ephesians, 351-393.
 —life not unbroken, Joshua, 125.
 —plottings, Genesis, 267.
 —Solidarity of, Psalms I., 370.
 —Unhappiness in the, Genesis, 59.
 FAMINE in the reign of David, II. Samuel, 326-337.
 —in Samaria, II. Kings, 76-85.
 FANATICISM, Proverbs, 287.
 FARRAR, F. W., Thessalonians, 312, 316, 317, 326; Pastoral Epistles, 412; James, 32, 70, 393, 399.

- FARRAR, F. W., *Darkness and dawn*, Romans, 51.
 —*St. Paul*, Acts II., 15, 16, 19, 20, 50, 51, 152.
 FASHION, I. Samuel, 118.
 FASTING, Christ, Luke, 111.
 —Controversy concerning, Mark, 61-66.
 —ordered by Saul, I. Samuel, 233.
 —Principle of, Matthew, 83, 84.
 FAT, Prohibition of, Leviticus, 99.
 FATALISM, Isaiah I., 110.
 FATHERHOOD OF GOD, Deuteronomy, 74; Isaiah II., 453; Jeremiah I., 279; Twelve Prophets I., 290-298; Luke, 136; Ephesians, 209-312; Hebrews, 32, 145.
 FATHERS, The, and pagan culture, Pastoral Epistles, 227, 230, 232.
 —Back to, Job, 135.
 FAULT FINDING, Love of, James, 251.
 FEAR, Judges, 296.
 —Atheism of, Isaiah I., 168-178.
 —Influence of, Joshua, 189.
 —Lack of, among prophets, I. Kings, 482.
 —of God, Exodus, 331; Psalms I., 327.
 FAYUM MSS., Acts I., 359; II., 356.
 FEASTS OF THE HEBREWS, Leviticus, 447-473; Numbers, 351-359.
 FECHIN, St., Acts II., 89, 278.
 FEDERALIST THEOLOGY, Hebrews, 126.
 FELIX, Acts II., 430-432.
 FELIX OF NOLA, II. Kings, 71.
 FELL, Bishop John, on Cyprian, Acts II., 401.
 FELLOWSHIP, Consecration and, Leviticus, 224.
 —Human, Exodus, 76.
 —in the church, Joshua, 162, 163.
 —of the spirit, Philippians, 101.
 —Vital to the Passover, Exodus, 172.
 —with Christ, I. Corinthians, 29; II. Corinthians, 171.
 —with Christ a necessity, Joshua, 69.
 —with God, Leviticus, 123.
 FERGUSON, Sir Samuel, *Lays of the Western Gael*, Acts I., 110.
 FERRAR, Nicholas, Acts II., 176.
 FESTUS, Acts II., 448.
 FIELD, Frederic, John Epistles, 202.
 FILL THE HAND, Numbers, 32.
 FINDLAY, G. G., *Epistles of Paul*, Acts II., 60, 295.
 —on Galatians, Acts II., 234.
 FINGAL AND ITS CHURCHES, Acts I., 6.
 FIRMILIAN, BISHOP OF CAESAREA, Peter, xii.
 FIRSTBORN, Law of the, Exodus, 199-204.
 —Number of, Numbers, 36.
 —Sanctity of, Numbers, 37.
 FIRST-FRUITS, Day of, Numbers, 354.
 FISHER, Edward, *Marrow of Modern Divinity*, Acts I., 134.
 FISKE, John, *Destiny of man*, quoted, Isaiah I., 390; John Epistles, 250.

- FITZ, Ralph, Archbishop of Armagh, Acts II., 227.
- FLATTERY, Proverbs, 168.
- FLAVEL, John, concerning his father, I. Samuel, 203.
- FLESH, Christ's spirit and, Galatians, 347-360.
- No confidence in the, Philip-
pians, 170-198.
- The word, Hebrews, 152.
- Work of the, Galatians, 361-
374.
- FLEURY, Claude, *Ecclesiastical
History*, Acts II., 246.
- FLIES, The plague of, Exodus,
137-140.
- FLOCK, How to tend the, Peter,
201-212.
- FOLLY, Proverbs, 67, 92, 122,
131, 205.
- FOOD, Spiritual, Exodus, 244-
248.
- FOOL, The, Proverbs, 337-349.
- FOOTWASHING, The, John II.,
73-88.
- FORASMUCH, Luke, 8.
- FORBEARANCE of Christians,
Philippians, 326; Colossians,
311.
- of God, Numbers, 225.
- FORCE, Atheism of, Isaiah I.,
168-178.
- FOREKNOWLEDGE OF GOD,
Peter, 8-11.
- FORESIGHT, Faith supplies the
want of, Genesis, 90.
- Success depends largely upon,
Genesis, 90.
- FORGIVENESS, Proverbs, 314-
324; Hebrews, 145 sq.
- by Moses, Numbers, 148.
- FORGIVENESS, Confession and,
Ezra, 141.
- Motive of, Colossians, 313-
315.
- of sin, Genesis, 44; Psalms II.,
129; III., 104; Isaiah I., 13,
71 sq. 326-330, 361, 381;
Ezekiel, 361-364; Matthew,
118-121; John I., 267; Philip-
pians, 227-232; Colossians,
66-69, 211.
- of trespasses, Matthew, 258-
266.
- Repentance and, Chronicles,
448-454.
- FORMALISM, Ecclesiastes, 173,
174; Isaiah I., 216, 240; Gala-
tians, 270; Colossians, 251-
256.
- FORMS, Use of, Acts II., 121.
- FORNICATION at Corinth, I.
Corinthians, 145-159; Gala-
tians, 363-365.
- FORTY DAYS after the resurrec-
tion, Matthew, 438-446.
- Conversation of, Acts I., 23-42.
- FORWARD, Joshua, 272.
- FOX, George, Acts I., 185; II.,
122.
- FOXLEY, Joseph, *Hulsean Lec-
tures*, 371.
- FRANCIS OF ASSISSI, St., I.
Kings, 421; Proverbs, 138,
190; Galatians, 457.
- FRANCIS OF SALES, Acts II.,
279.
- FRANCISCANS, The, and Metho-
dists compared, Acts I., 163.
- FRAUD does not pay, Joshua,
220, 221; I. Samuel, 338.
- in weight, Proverbs, 218.

FRAUD, Pious, Joshua, 219.
 —rebuked in the Bible, Joshua, 222.
 —towards God, Proverbs, 220.
 FREEDOM and ordination, I. Samuel, 122.
 —a growth, Judges, 86.
 —Human, Proverbs, 250-261.
 —illusory, Numbers, 110.
 —in the church, II. Corinthians, 62.
 —Moral, Ezekiel, 153-158.
 —of the Gospel, Pastoral Epistles, 362, 363.
 —Perils of, Galatians, 333-346.
 —the practice of truth, Judges, 228.
 —under Christianity, Numbers, 209.
 FREEWILL OFFERINGS, Leviticus, 104.
 FRENCH REVOLUTION, Its principles adopted, Leviticus, 125.
 FRIEND OF GOD, James, 160, 162.
 FRIENDS, The Denomination and non-resistance, Chronicles, 389.
 —on inspiration, Acts I., 185, 186.
 —spirituality and rules, Acts II., 122.
 —Women speaking among, I. Corinthians, 255.

FRIENDSHIP, Proverbs, 227-238.
 —of Jesus Christ, I. Samuel, 328.
 —of Jonathan and David, I. Samuel, 292, 317-328.
 —of Paul and Timothy, Pastoral Epistles, 26-30.
 —of the young, I. Samuel, 327.
 FROGS, The plague of, Exodus, 133-135.
 FROMMÜLLER, G. F. C., James, 399, 408.
 FRUIT BEARING, John II., 184-190; Colossians, 47-49.
 FRUITS, Known by their, Peter, 297-312.
 FRYTH, John, reply to Sir Thomas More, Ecclesiastes, 303.
 FULLER, J. M., Acts I., 120.
 FUTURE, Our, II. Corinthians, 56; Ephesians, 316; Colossians, 473.
 —Presuming upon our, James, 261-272.
 FUTURE LIFE, Numbers, 5.
 —The Christian hope of a, II. Corinthians, 173-185.
 —Faith in a, Ecclesiastes, 256.
 —Old Testament faith in a, Psalms II., 101.
 —Right view of, Numbers, 159.
 —seems dim, Numbers, 154.

G

GAAL, Son of Ebed, Judges, 221.
 GAD blessed by Jacob, Genesis,
 444.

GAD, the tribe, Moses blesses,
 Deuteronomy, 469.

—Reuben and, Numbers, 374.

—their decay, Numbers, 380.

GAIUS, Acts II., 326.

GALATIA, Church of, Galatians,
 16-18.

—Paul in, Acts II., 263.

GALATIANS, Circumcision of,
 Galatians, 302-315.

—Hinderers and troublers of the,
 Galatians, 316-329.

—Their folly, Galatians, 163-
 179.

GALATIANS, The Epistle, He-
 brews, 175.

—The address of, Galatians, 3-18.

—The Anathema, Galatians, 34-
 52.

—and Ephesians, Ephesians, 3.

—The Benediction, Galatians,
 460, 461.

—Construction, Galatians, 9.

—Importance of, Galatians, 4.

—The salutation, Galatians, 19-
 33.

—Style, Galatians, 8.

—written before the Gospels, Acts
 I., 114, 115.

GALATIANS I., 5, Pastoral Epis-
 tles, 429.

—6-9, II. Corinthians, 319; Pas-
 toral Epistles, 332.

GALATIANS I., 7, 8, Pastoral
 Epistles, 301.

—10, Romans, 395; Ephesians,
 389.

—13, Acts II., 26; Pastoral
 Epistles, 55.

—14, Isaiah II., 169.

—15, 16, Acts II., 65, 77; Ephe-
 sians, 26.

—16, II. Corinthians, 156; Phil-
 ippians, 188.

—17, Pastoral Epistles, 361.

—18, 19, James, 35.

—19, James, 26.

—20, Romans, 83; James, 307.

—21, Galatians, 110.

—23, Peter, 87.

GALATIANS II., 1-3, Pastoral
 Epistles, 204, 361.

—3, Acts II., 227.

—4, Peter, xiv.

—7-10, Ephesians, 215; Pas-
 toral Epistles, 52.

—9, Romans, 18; James, 8, 26,
 35, 139; John Epistles, 6, 7.

—10, Leviticus, 396.

—11, Ephesians, 113.

—11-21, Galatians, 132.

—12, Acts II., 232; James, 34.

—14, Ephesians, 36.

—18, James, 56.

—20, Mark, 382; Romans, 11,
 368; Ephesians, 7.

GALATIANS III., 1, Pastoral
 Epistles, 301.

—2, 5, Ephesians, 56, 59.

GALATIANS III., 6, James, 156.

—7, 14, Ephesians, 6, 160.

—8, Romans, 253; Peter, 159.

—9, John Epistles, 285.

—10-13, Ephesians, 7.

—11, Twelve Prophets II., 140;
Acts II., 20.

—12, Exodus, 280.

—13, Leviticus, 229; Ephesians,
37; James, 130.

—14, Ephesians, 36, 55.

—16, 29, Exodus, 268.

—16-19, Matthew, 7.

—17, Exodus, 197; Matthew, 70.

—19, Numbers, 87; Hebrews, 23,
176.

—21, Psalms III., 270.

—22, Ephesians, 43.

—23, Numbers, 87.

—28, Leviticus, 324; Ephesians,
135; Colossians, 301.

—29, Philippians, 178.

GALATIANS IV., 1-5, Leviticus,
564.

—3, Exodus, 335; Ephesians,
113; Colossians, 191; He-
brews, 176.

—4, Ezra, 19; Luke, 18; Peter,
164.

—5, Ephesians, 31, 63.

—8, 9, Ephesians, 269.

—9-11, Acts II., 321.

—13, Acts II., 265.

—14, Acts I., 44; II., 50; II.
Corinthians, 352; Ephesians,
53.

—15, Acts II., 50.

—19, Ephesians, 253; Peter, 330.

—21-31, Acts II., 19.

—24, 25, Jeremiah II., 359.

—25, Mark, 376.

GALATIANS V., 5, 6, Ephesians,
53.

—6, Jeremiah I., 207; Ephesians,
436; Thessalonians, 27.

—10, James, 168.

—13, 14, Deuteronomy, 250, 251;
Peter, xiv.

—14, James, 132.

—16, 22-25, Ephesians, 25.

—17, Romans, 198.

—19, 20, Exodus, 145, 233.

—20, Pastoral Epistles, 295,
297; James, 199.

—22, 23, Romans, 222; Ephe-
sians, 323.

GALATIANS VI., 1, Leviticus, 402.

—2, Ezra, 258.

—7, 9, Pastoral Epistles, 343;
James, 56.

—11, Romans, 437.

—12-14, Ephesians, 36.

—14, Romans, 70; II. Corin-
thians, 152; Ephesians, 262.

—15, Jeremiah I., 207; II. Corin-
thians, 206.

—16, Psalms III., 317; Ephe-
sians, 435; Hebrews, 62;
James, 45; Revelation, 118.

—17, Exodus, 340.

GALERIUS, Emperor, Acts II.,
273.

GALILEE, Christ appears at the
Sea of, John II., 381-396.

—Christ begins his ministry in,
Matthew, 48-56.

—The crisis in, Matthew, 186-
218; John I., 223-238.

—A Sabbath in, Luke, 148-161.

GALLIO, Acts II., 327-329; I.
Corinthians, 7-12.

GAMALIEL, Acts I., 229-245; II.,
13-15.

- GAMALIEL, Rabbi, Ecclesiastes, 294.
- GAMBLING, Evils of, Joshua, 182.
- Spirit of, Proverbs, 32.
- GARRISON, William Lloyd, persecuted, I. Kings, 422.
- GATE OF THE TEMPLE, (Chulda), Acts I., 158.
- GATH, The ark at, I. Samuel, 76.
- David at, I. Samuel, 336-340, 391-403; Psalms II., 171.
- GAUTIER, L., Ezekiel, 405.
- GAZA, Acts I., 410.
- Samson in, Judges, 307-318.
- GEDALIAH, II. Kings, 468-476; Jeremiah II., 56, 172-186; Ezekiel, 290.
- GEHAZI, II. Kings, 44, 47, 58-64, 82.
- GEIKIE, Cunningham, Acts II., 38, 101, 119.
- GELASIUS OF CYZICUS, James, 422.
- GENEALOGIES, Numbers, 328; Pastoral Epistles, 34, 35.
- of Chronicles, Chronicles, 29-63.
- Teaching of, Chronicles, 57.
- of Matthew, Matthew, 5.
- GENEROSITY and severity, II. Samuel, 55.
- and wisdom, Proverbs, 42-47.
- of Barzillai, II. Samuel, 303.
- GENESIS I., 1, 3, Hebrews, 207; John Epistles, 82, 183.
- 2, John Epistles, 184.
- 4, Jeremiah I., 203.
- 9, Jeremiah I., 121.
- 11, 12, John Epistles, 183.
- 16, Revelation, 198.
- 27, Ephesians, 117.
- 31, John Epistles, 138.
- GENESIS II., 2, Deuteronomy, 68.
- 7, Psalms III., 107; Acts I., 60.
- 23, 24, Ephesians, 364, 376.
- GENESIS III., 4, 5, Ephesians, 400; Peter, 225.
- 5, Twelve Prophets, 322; John Epistles, 142.
- 7, John Epistles, 143.
- 15, John Epistles, 183.
- 16, Leviticus, 307.
- 17, 18, Leviticus, 454, 512; Luke, 374.
- 19, Psalms III., 7.
- 24, Revelation, 72.
- GENESIS IV., 1-8, John Epistles, 189.
- 3, Hebrews, 223.
- 10, Leviticus, 142; Jeremiah I., 117.
- GENESIS V., 3, Leviticus, 307.
- 24, Psalms II., 111.
- GENESIS VI., 2, Daniel, 179.
- 3, Galatians, 351; Peter, 289.
- 7, Hebrews, 300.
- 14, Jeremiah I., 121.
- 17, Peter, 141, 159.
- GENESIS VII., 11, Ezekiel, 240; Peter, 338.
- GENESIS VIII., 20, James, 159.
- 22, Jeremiah II., 355.
- GENESIS IX., 6, Mark, 329.
- 9, 10, Hebrews, 300.
- 11, Peter, 338.
- GENESIS X., 10, II. Kings, 315.
- 12, Twelve Prophets II., 540.
- GENESIS XI., 1-9, II. Kings, 315.
- 7, Psalms III., 421.
- GENESIS XII., 2, Jeremiah I., 175; Matthew, 62, 70; Galatians, 183.

GENESIS XII., 3, Jeremiah I., 132.
 —6, 7, Joshua, 205.
 GENESIS XIII., 10, Joshua, 96.
 GENESIS XIV., 7, Joshua, 25.
 —14, 15, Joshua, 240; Jeremiah I., 88.
 GENESIS XV., 1, Songs of Solomon, 261.
 —4-6, James, 158.
 —6, Psalms III., 148; Romans, 109; Galatians, 185.
 —8, Ephesians, 50.
 —17, Psalms III., 368.
 —18, Revelation, 150.
 —19, Joshua, 263.
 GENESIS XVI., 12, Psalms III., 161.
 —13, Ezra, 87; John I., 4.
 GENESIS XVII., 7, Galatians, 203.
 —10-14, Leviticus, 315.
 —13, Leviticus, 317.
 —18, Galatians, 29.
 —22, John I., 4.
 —23-26, Galatians, 292.
 GENESIS XVIII., 2, Hebrews, 316.
 —10, 11, Romans, 249.
 —12, Peter, 113.
 —17, James, 161.
 —25, Songs of Solomon, 216.
 GENESIS XIX., 1, Hebrews, 316.
 —11, Jeremiah I., 191.
 —16, 17, James, 460.
 —24, Pastoral Epistles, 325.
 GENESIS XX., 7, Psalms III., 131.
 GENESIS XXI., 9, Galatians, 293.
 —12, Romans, 249.
 —19, Jeremiah I., 85.
 GENESIS XXII., 2, Peter, 84.
 —8, Galatians, 201; Hebrews, 227.
 —16, Psalms III., 130; James, 158.

GENESIS XXII., 18, Psalms II., 316, 317; Hebrews, 287.
 GENESIS XXIII., 4, Chronicles, 317.
 —8, Jeremiah I., 8.
 GENESIS XXIV., 7, Daniel, 180.
 —26, Daniel, 226.
 —42, Jeremiah I., 8.
 —53, Peter, iii.
 GENESIS XXV., 13, Jeremiah I., 205.
 —23, Romans, 250.
 —29, Jeremiah I., 192.
 —32, Hebrews, 287.
 GENESIS XXVI., 3, Psalms III., 130.
 —4, Psalms II., 316, 317.
 —28, Peter, 87.
 GENESIS XXVII., 28, 39, Ezekiel, 328.
 —36, Hebrews, 288.
 —41, John Epistles, 183.
 GENESIS XXVIII., 11-14, John Epistles, 201.
 —16, Ezra, 207.
 —18, Leviticus, 203.
 GENESIS XXIX., 26, Jeremiah I., 121.
 GENESIS XXX., 14, Song of Solomon, 20.
 GENESIS XXXI., 30, Twelve Prophets II., 59.
 —35, Peter, 113.
 —42, 53, Jeremiah I., 228.
 GENESIS XXXII., 28, Chronicles, 315; Romans, 247.
 GENESIS XXXIV., 25, Joshua, 117, 341.
 —30, Psalms III., 130.
 GENESIS XXXV., 8, I. Samuel, 149.

GENESIS XXXVI., 12, Joshua, 25.

GENESIS XXXVII., 22-24, Jeremiah II., 164.

GENESIS XXXVIII., 14, Jeremiah I., 107.

—18, II. Corinthians, 55.

—24, Ezekiel, 134.

—26, Isaiah II., 217.

—28, Jeremiah I., 342.

GENESIS XXXIX., 6, Twelve Prophets I., 322.

GENESIS XLI., 34, Jeremiah I., 72, 121.

—42, Daniel, 210.

—45, Joshua, 22.

—51, II. Kings, 318.

GENESIS XLII., 19, Jeremiah I., 173.

GENESIS XLIII., 8, I. Kings, 125.

—30, Peter, 121.

GENESIS XLV., 18, 20, 23, Jeremiah I., 82.

GENESIS XLVI., 2, Hebrews, 254.

—27, Acts I., 310.

—34, Jeremiah I., 274.

GENESIS XLVII., 31, Hebrews, 260.

GENESIS XLVIII., 5, Joshua, 300.

—14, Deuteronomy, 468.

—19, Joshua, 300.

GENESIS XLIX., 5, Numbers, 330.

—9, Psalms I., 159; Revelation, 78.

—10, Ezekiel, 169; Luke, 91.

—22, Psalms II., 410, 412.

—24, Psalms II., 406; Jeremiah II., 100.

GENEVAN VERSION, James, 372, 454.

GENITIVE, Characterizing, James, 98, 108, 122, 447.

GENIUS, Aberrations of, John Epistles, 263.

GENTILES, Numbers, 266.

—Conversion of the, Acts II., 142-163.

—Ignorance of, Thessalonians, 296.

—Jew and, Ephesians, 131-142.

—Walk of the, Ephesians, 261-274.

GENTLEMAN defined, James, 202.

GEORGIUS SYNCELLUS, James, 410, 438.

GERIZIM, Ebal and, Joshua, 201.

GERMAN SCHOLARSHIP, Acts II., 386.

—unpractical, Acts I., 12.

GERSHONITES, Numbers, 44.

—Cities of the, Joshua, 350.

GESHUR in Syria, Absalom in, II. Samuel, 205.

GESHURITES, The, Joshua, 255, 256.

GESSIUS FLORUS, Pastoral Epistles, 276.

GETHSEMANE, Christ in, Matthew, 398-403; Mark, 389-401; Luke, 364-376; John II., 263-270.

GEZER, I. Kings, 136.

GIBBON, Edward, Isaiah I., 361, 362; Jeremiah II., 67; Acts I., 57; II., 150, 158, 273; John Epistles, 84.

—and Christianity, Joshua, 4.

GIBEAH, The crime of, Judges, 348-349.

—of Saul, I. Samuel, 149.

GIBEONITES, The, and David, II. Samuel, 331.

- GIBEONITES, attacked by Adonizedek, Joshua, 224.
 —Stratagem of, Joshua, 211-222.
 GIBSON, J. Monro, Revelation, 127.
 GIDEON and the angel of Jehovah, Judges, 145-148.
 —defeats the Midianites, Judges, 178-194.
 —Death of, Judges, 209.
 —the Ecclesiastic, Judges, 195-208.
 —Faith of, Hebrews, 251; Peter, 31.
 —iconoclast and reformer, Judges, 150-163.
 —threshing, Judges, 144.
 GIESBRECHT, Friedrich, Isaiah II., 210; Jeremiah II., 30, 73, 166, 204, 206, 214, 225, 231, 240, 250, 261, 273, 285, 288, 315, 319, 322, 331, 332, 338; Twelve Prophets I., 372.
 GIFFORD, Archdeacon E. H., John Epistles, 22.
 GIFT OF TONGUES, Acts I., 97-106; I. Corinthians, 314-317.
 GIFTS and sacrifices, Philippians, 253-368.
 —Attaining the best, I. Kings, 124.
 —Concerning spiritual, I. Corinthians, 273-291.
 —Nemesis of neglected, Pastoral Epistles, 309-318.
 —of God, Peter, 171.
 —Spiritual, and public worship, I. Corinthians, 309-324.
 —to be proportionate, Numbers, 181.
 GILBOA, Saul defeated at, I. Samuel, 414, 429-440.
 GILEAD, Judges, 224-226.
 GILGAL, Elisha at, II. Kings, 48.
 —kingdom renewed, I. Samuel, 179.
 —The name, Joshua, 120.
 —Samuel and Saul at, I. Samuel, 205-216.
 GINSBURG, Christian D., Ecclesiastes, 73, 99, 103, 108, 110, 162, 264.
 GIRLS saved alive, Numbers, 366.
 GISCHALA, Acts II., 4, 6.
 GIVING, Fruits of, II. Corinthians, 274-288.
 —Grace of, II. Corinthians, 262-273.
 —The term, John I., 388.
 —See CHARITY.
 GLADIATORS, Paul's use of the figure of, I. Corinthians, 106.
 —Shows of, Pastoral Epistles, 179, 347.
 GLOOM, a characteristic of history, I. Kings, 42.
 —of a tortured soul, Psalms I., 376, 377.
 GLORIA, The, of the angels, Luke, 71-73.
 GLORY and holiness, Isaiah I., 68.
 —Grace and, Psalms II., 449.
 —of Christ analysed, Hebrews, 38-46.
 —of the Son, Colossians, 70-84.
 —of the transfiguration, Matthew, 233-242.
 —Suffering and, Thessalonians, 289-304.
 GLORYING, False and true, Galatians, 421-434.

GNOSTICISM, Acts II., 420; Romans, 432; Ephesians, 279; Colossians, 236; Hebrews, 22; James, 389; Peter, 288; John Epistles, 4, 16, 43.

—its moral teaching, Pastoral Epistles, 44, 53, 151.

—its problem, Pastoral Epistles, 38.

—its rapid progress, Pastoral Epistles, 37.

—Jewish, Pastoral Epistles, 33, 34.

GOB, II. Samuel, 341.

GOD, The absence of, I. Samuel, 71.

—Almighty, Genesis, 161.

—alone to be worshiped, Exodus, 289-294.

—an evil, Song of Solomon, 218-229.

—and history, Isaiah II., 87, 100, 106, 157.

—and holiness, Genesis, 66.

—and nature, Job, 301.

—and the idols, Isaiah II., 153.

—Anthropomorphism, Genesis, 60.

—as an enemy, Song of Solomon, 132-143.

—an argument from history, Isaiah II., 106-131.

—as a lion, Isaiah I., 242-245.

—as a motherbird, Isaiah I., 245-247.

—as a potter, Jeremiah I., 377-397.

—bearing our sins, Isaiah II., 177-188.

—Belief in the call of, Genesis, 91.

GOD, bountifulness, Joshua, 54.

—cares, Joshua, 103.

—cares for all things, Genesis, 10.

—Compassion of, Numbers, 213.

—a consuming fire, Isaiah I., 331-342; Hebrews, 309.

—Dependence upon, Deuteronomy, 226.

—Difficulty of right thinking about, Genesis, 182.

—faithful to Abraham, Genesis, 105.

—Goodness of, Job, 53.

—governed, Joshua, 414-416.

—has an interest in men, Joshua, 286.

—His existence, Proverbs, 391.

—Holiness of, I. Samuel, 27.

—honors those who honor him, I. Samuel, 440.

—Husbandry and building of, I. Corinthians, 81-96.

—in history, I. Kings, 39-45; Exodus, 6-13; Deuteronomy, 50.

—In the thought of, Ezra, 349.

—is love, Exodus, 61; Isaiah I., 12.

—is not slack, Peter, 345-354.

—A jealous, Exodus, 298; Leviticus, 240.

—the judge, Psalms I., 15, 16.

—Justice of, I. Samuel, 29.

—Knowledge of, I. Samuel, 28; "Twelve Prophets I., 318-342.

—knows how to deliver, Peter, 283-297.

—Laughter of, Psalms I., 15, 16.

—link of the generations, Numbers, 326.

- GOD, The living, I. Samuel, 64.
- Luther defines, Exodus, 292.
 - manifesting himself to persons, Genesis, 12.
 - Meeting, Genesis, 155.
 - men need Him, Proverbs, 43.
 - Modern doubt of, Numbers, 163.
 - Moses and the vision of, Exodus, 437-439.
 - Name of, Exodus, 54-65; Daniel, 65.
 - Nearness of, Genesis, 145, 284; Ezra, 82.
 - no despot, Job, 149.
 - not confined to places, Judges, 337.
 - not impassive, Exodus, 60.
 - not a mechanism, Hebrews, 209.
 - omnipresent, Genesis, 155.
 - omnipotence, Isaiah II., 121, 390.
 - our refuge, Song of Solomon, 346.
 - Passion of, Isaiah II., 106-131.
 - Personality of, Isaiah II., 148.
 - Preparation for the work of, Joshua, 100.
 - present with all that is, Genesis, 12.
 - Providence of, Genesis, 139.
 - Purposes, I. Samuel, 130.
 - Reasoning together with, Isaiah I., 5-7.
 - Rejection of, I. Samuel, 159.
 - relation with human life, Proverbs, 47, 155, 197, 199, 217, 236, 252, 291, 353.
 - The reserve of, Genesis, 307-309.
- GOD, Righteousness of, Isaiah II., 224-229.
- a rock, Psalms II., 219.
 - a sacrament, Isaiah II., 87-105.
 - the Saviour, Isaiah II., 136.
 - the Saviour of men, Genesis, 106.
 - Saving knowledge of, Peter, 235-244.
 - seems to persecute, Job, 176, 204.
 - seen in Christ, John II., 135-156.
 - Sole allegiance to, Numbers, 274-279.
 - The Son is, Hebrews, 27.
 - the source of wisdom, Proverbs, 18.
 - speaking, Jeremiah I., 303.
 - Spirituality of, Jewish conception, Isaiah II., 137.
 - still speaks to men, Ezra, 113.
 - Strength of, I. Samuel, 28.
 - Sufficient inducement to obey, Genesis, 89.
 - the supreme intelligence, Genesis, 10.
 - sustains, Exodus, 99.
 - temple in humanity, Ephesians, 143-154.
 - The Theophany, I. Kings, 431-444.
 - Treatment of His saints, I. Samuel, 34.
 - true to His word, Joshua, 110.
 - Unity of, I. Samuel, 28; Mark, 338.
 - Vengeance of, Twelve Prophets II., 90-95.
 - What it is to see, Exodus, 370.
 - Wisdom of, Isaiah I., 238-242.

- GOD AND THE WORLD, Genesis, 1; I. Kings, 444.
- GODEFROY, Pierre, Comment on Theodos. Cod. Acts II., 273.
- GODET, F., I. Corinthians, 70, 149, 280; II. Corinthians, 240, 345, 373; Thessalonians, 43; Pastoral Epistles, 34.
- GODLINESS, Peter, 248.
- GODLY, Psalms, 33.
- living and its results, Psalms I., 109.
- GOD'S METHOD harmonious, Genesis, 5.
- illustrated in Noah's life, Genesis, 69.
- may involve delay, Genesis, 148.
- of revealing Himself, Genesis, 399; Exodus, 102.
- of teaching by picture, Genesis, 7.
- to employ means, Exodus, 34.
- to illuminate, not coerce, Exodus, 203, 204.
- with Abraham new, Genesis, 82.
- GOEL, Leviticus, 514; Numbers, 55, 400; Joshua, 329, 330; Judges, 398; Job, 234; Psalms II., 326, 351.
- GOETHE, Johann Wolfgang von, Colossians, 298; Pastoral Epistles, 79.
- Faust*, Ecclesiastes, 133.
- on the children of Israel, Exodus, 5.
- on the dissemination of the Bible, I. Kings, 9.
- on self-development, Deuteronomy, 113.
- GOETHE, on the Song of Solomon, Song of Solomon, 24.
- Sadness of, Ecclesiastes, 130.
- GOG, Ezekiel, 369-376; Revelation, 338.
- GOLDEN AGES of the church, Pastoral Epistles, 264.
- GOLDEN CALF, The, Exodus, 431-433; Joshua, 31; Psalms III., 145.
- at Dan, II. Kings, 494, 495.
- GOLDEN CANDLESTICK, Exodus, 382, 383.
- GOLDEN GATE, Acts I., 158.
- GOLDEN-MAN, The, Ecclesiastes, 218.
- GOLDSMITH, Oliver, Song of Solomon, 14, 48.
- GOLIATH, David and, I. Samuel, 278-291.
- GOOD, The chief, Ecclesiastes, 27-32, 113-126, 276-335.
- in devotion to business, Ecclesiastes, 142-186, 237.
- in pleasure, Ecclesiastes, 133-141, 234-237.
- in wealth, Ecclesiastes, 187-228.
- in wisdom, Ecclesiastes, 127-133, 230-234.
- in the wise use of life, Ecclesiastes, 229-275.
- invincible, Judges, 115.
- preferred, Psalms I., 116.
- produces unexpected good, Colossians, 445.
- Survival of, Exodus, 301; Judges, 55.
- GOODNESS, Proverbs, 149-169; Philippians, 339.
- has one source, Ephesians, 325-328.

GOODNESS, not apart from God,
Jeremiah I., 173.

—of God unfailing, Song of Solomon, 194-205.

GOSPEL, Isaiah II., 435-441.

—Apparent failure of the, Pastoral Epistles, 402.

—as a Gospel of witness, John Epistles, 236-240.

—and law, Exodus, 302.

—bears a fixed character, Galatians, 38.

—defined, II. Corinthians, 144-156.

—Faith in the, Thessalonians, 403, 404.

—Freedom of the, Pastoral Epistles, 362, 363.

—Light of the, Numbers, 82.

—Meaning of, Romans, 12.

—Motives for adhering to the, Colossians, 111-115.

—Need for the, Romans, 38-47.

—of liberty, Luke, 142-147.

—of life, Luke, 137-142.

—of love, Luke, 134-137.

—of Paul from Christ, Galatians, 53-67.

—Slow progress of, Acts II., 269.

—Standing orders of the, Thessalonians, 217-232.

—Truth and worth of the, Colossians, 27-35.

GOULBURN, Dean Edward M., Acts I., 4-4; II., 121.

GOVERNMENT and pious rulers, Chronicles, 370-372.

GRACE and glory, Psalms II., 449.

—and peace, Ephesians, 435; Philippians, 15, 16.

GRACE, Bestowment of, Ephesians, 34-49; Colossians, 427-431.

—Meaning of, Romans, 22; Galatians, 19; Colossians, 412-414.

—of God received in vain, II. Corinthians, 225.

—a Pauline word, Thessalonians, 399.

—Paul's conception of, Galatians, 148.

—Proclamation of, Isaiah II., 78, 290.

—Work of saving, Philippians, 25; Colossians, 17-20; Thessalonians, 15-17, 278, 279.

GRACES, Christian and Greek compared, Thessalonians, 25, 26.

GRAF-WELLSHAUSEN THEORY, Leviticus, 533.

GRAMMATICAL ERRORS IN SCRIPTURE, Pastoral Epistles, 394.

GRATITUDE and trust, Exodus, 219.

GRATZ, H., Psalms I., 21, 52, 94, 363; II., 76, 230, 360, 480; III., 145, 164, 213, 223, 372, 391, 407, 409, 414, 421; Jeremiah II., 176; Twelve Prophets I., 176, 211; II., 352.

GRAY, Asa, Matthew, 167.

GREATNESS and stifled affections, Exodus, 79.

—finds colleagues, Exodus, 255.

—Law of, Mark, 292-294.

—Radical elements the same, Genesis, 91.

- GREEK use of the Article, Romans VIII.; Pastoral Epistles, 89, 189, 392.
 —words in the book of Daniel, Daniel, 33, 51.
 GREEK CHURCH, Absolution in the, James, 343.
 GREEK TRAGEDY, Numbers, 2, 3.
 GREEKS at the feast, John II., 31.
 —Coming of the, Twelve Prophets II., 463-466.
 —God's human, Hebrews, 21.
 —Israel and the, Twelve Prophets II., 439-446.
 —Slaughter of the, Twelve Prophets II., 467-469.
 GREGG, W. R., Proverbs, 73.
 GREGORY THE GREAT, Song of Solomon, 43; Pastoral Epistles, 231, 232.
 GREGORY NAZIANZEN, James, 268; John Epistles, 116.
 GREGORY OF TOURS, Pastoral Epistles, 233.
 GRIEF before God, Song of Solomon, 242-252.
 —Christian attitude towards, II. Samuel, 285.
 —for the dead, sacred, II. Samuel, 280.
 GROTIUS, Hugo, John Epistles, 98.
 GUHL, E. *Ephesiaca*, Acts II., 356, 362, 367.
 GUILLE, Peter, 63.
 GUILT, its debt extinguished, Song of Solomon, 300-310.
 —Jewish responsibility and, Romans, 67-77.
 —Universal, Romans, 56-66.
 GUILT-OFFERING, Leviticus, 155-174.
 GUINNESS, H. G., *The approaching end of the age*, Revelation, 294.
 GUYON, Madame, Acts II., 446; Romans, 334.
 GWYNN, Dr. George J., Acts I., 2.

H

- HABAKKUK, the Book, Twelve Prophets II., 113-159; Acts II., 20.
- HABAKKUK I., 5, Acts II., 208.
- 5-10, Revelation, 152.
- 6-8, Ecclesiastes, 42; Jeremiah II., 301; Daniel, 49.
- 7, 8, II. Kings, 424; Galatians, 217.
- 8, Twelve Prophets II., 371.
- 11, 14-16, Exodus, 293.
- 12, Ecclesiastes, 120; Galatians, 186.
- HABAKKUK II., 1-19, II. Kings, 383.
- 2, Galatians, 217.
- 3, Joshua, 361; Job, 270.
- 4, Acts II., 20; Galatians, 185, 191.
- 9-11, II. Kings, 418.
- HABAKKUK III., Psalms II., 372.
- 1, Psalms I., 58.
- 3, 7, Numbers, 384; Peter, 348.
- 10-15, Psalms II., 381.
- 17, Jeremiah I., 180; Philipians, 326.
- HABIT, Aristotle on, Hebrews, 85.
- evil, Hebrews, 91.
- HADAD, King of Edom, I. Kings, 251-253.
- HADADEZAR defeated by David, II. Samuel, 1, 4, 154.
- HADES, Christ in, Hebrews, 170.
- HADRIAN, Emperor, Acts I., 66; II., 306; Pastoral Epistles, 89.
- HAGAR, Genesis, 147 sq.; Galatians, 286-301.
- flees, Genesis, 153.
- talks with God, Genesis, 155, 218.
- HAGGAI, The Book, Twelve Prophets II., 223-252; Hebrews, 306.
- HAGGAI I., 1, Ezra, 75, 77.
- 5, 7, Ezra, 76.
- HAGGAI II., 1, Ezra, 76.
- 6-8, Ezra, 29; Daniel, 11; Hebrews, 307; Revelation, 105.
- 7, Daniel, 108; Ephesians, 93.
- 9, Ezra, 75, 76.
- 12-14, Ezekiel, 437.
- 20-23, Daniel, 108.
- 23, Chronicles, 144.
- HAIL, The plague of, Exodus, 146-153.
- HALL, S. C., Acts I., 5.
- HAM, Son of Noah, Genesis, 78.
- HAMAN, Ezra, 371-381, 396, 399.
- HAMATH, Isaiah I., 94.
- HANAMEEL, Jeremiah II., 310.
- HANANIAH, the prophet, Deuteronomy, 350; Jeremiah II., 115-130.
- HANDS lifted in prayer, Pastoral Epistles, 97, 98.
- HANNAH, Faith rewarded, I. Samuel, 14-25.
- Song of Thanksgiving, I. Samuel, 25-36.
- Trial and trust of, I. Samuel, 1-13.
- Vow of, I. Samuel, 10.

- HANNINGTON, Bishop James, Thessalonians, 47.
- HANUN, David and, II. Samuel, 146-157.
- HAPPINESS and pain, Job, 55.
—Source of, John I., 140; II., 41.
- HARDENING OF HEART, Exodus, 113-121; Deuteronomy, 59.
- HARDY, Nathaniel, John Epistles, 98, 99, 115, 116, 162, 176, 177, 178.
- HARETH, David at, I. Samuel, 344.
- HARLESS, G. C. A. von, Ephesians, 125, 293.
- HARNACK, Adolf, Acts I., xxi.; James, 20, 370.
- HAROUN ALRASCHID, Ecclesiastes, 128.
- HARPER, Jesuit, James, 385.
- HARRIS, J. Rendal, Acts I., vii., viii., 418; II., 321.
- HARVEST and vintage of the world, Revelation, 245-258.
- HASTE, Misery from, Joshua, 372.
- HATCH, Dr. Edwin, Thessalonians, 239; James, 146, 256, 399.
—on Episcopacy, Acts II., 416.
—on primitive discipline, Thessalonians, 206, 207.
- HAUGHTINESS, Proverbs, 89.
- HAURAN, Job, 20.
- HAUSRATH, A., II. Corinthians, 290; Pastoral Epistles, 9, 407.
- HAZAEI and Elisha, II. Kings, 90-98.
—dies, II. Kings, 182.
—smites Israel, II. Kings, 141.
- HAZOR destroyed, Joshua, 243.
- HAZOR, Jabin, king of, Joshua, 236, 238.
—Kedar and, Jeremiah II., 251-254.
- HEALTH the result of wisdom, Proverbs, 39.
- HEARING and doing, James, 99-105.
- HEAVE-OFFERING, Numbers, 184.
- HEAVEN, Proverbs, 59, 162, 274; Song of Solomon, 335-346; Isaiah I., 184; Philippians, 299-316.
—a city, Hebrews, 218.
—Inheritance in, Peter, 17-28.
—The new Jerusalem, Revelation, 360, 374.
—no fable, Numbers, 155.
—Purification of, Hebrews, 163.
—a sanctuary, Hebrews, 70.
- HEBER THE KENITE, Judges, 24.
- HEBREW POETRY, Isaiah I., 411; II., 340.
—Elegies, Song of Solomon, 63-74.
—Gnomic school of, Ecclesiastes, 20.
- HEBREWS, The Epistle, Analysis, Hebrews, ix.-xi.
—Closing exhortations, Hebrews, 315-329.
- HEBREWS I., 1, Ezra, 113; Romans, 305.
—2, Peter, 164; Ephesians, 45.
—3, James, 204; Peter, 145.
—5, II. Samuel, 107.
—6, Luke, 70.
—7, I. Kings, 432.
—10, Peter, 228.

HEBREWS I., 13, Ephesians, 91;
James, 446.

—14, Ephesians, 402.

HEBREWS II., 1, Romans, 256;
Galatians, 12.

—2-4, Galatians, 218

—3, 4, Galatians, 170.

—5, 10, Ephesians, 91; Revela-
tion, 83.

—8, Ephesians, 47.

—9, Galatians, 149; Ephesians,
368, 370.

—10, Song of Solomon, 321;
Peter, 145; Revelation, 39.

—12, Ephesians, 208.

—13, Matthew, 225.

—14, Ephesians, 400; Revela-
tion, 208, 222.

—16, Romans, 305.

—18, Exodus, 355; Leviticus,
436; Song of Solomon, 201.

HEBREWS III., 1, Peter, 122.

HEBREWS IV., Leviticus, 455.

—2, Peter, 143, 159.

—8, Joshua, 38.

—9, Leviticus, 473, 514; Song
of Solomon, 296; Galatians,
383.

—12, Ephesians, 421; Peter, 58,
60.

—14, Leviticus, 187, 189.

—18, Song of Solomon, 201.

HEBREWS V., 1, Pastoral Epis-
tles, 219.

—4, Leviticus, 183.

—7, Mark, 354.

—8, 9, Song of Solomon, 184;
Galatians, 250; Peter, 145.

—9, Peter, 140.

—11-14, Ephesians, 253.

—14, Philippians, 269.

HEBREWS VI., 2, Acts I., 384;
Pastoral Epistles, 315.

—4-6, Mark, 97; Acts I., 384.

—7, Mark, 110.

—10, Psalms III., 279.

—14, Romans, 122.

—17, Galatians, 201.

—18, Joshua, 327.

—19, 20, Ephesians, 408.

HEBREWS VII., 1-4, Exodus, 408.

—14, Exodus, 408; Chronicles,
305.

—26, Peter, 20.

—27, Leviticus, 212.

—28, Leviticus, 212.

HEBREWS VIII., 1, Mark, 446.

—3, Pastoral Epistles, 219.

—5, Exodus, 385; Leviticus, 23;
Ephesians, 89.

—6, Leviticus, 198; Galatians,
218.

—8-13, Galatians, 443.

HEBREWS IX., 1, Galatians, 246.

—4, Exodus, 377, 418.

—5, Exodus, 379.

—8, 9, Leviticus, 259, 260; Eze-
kiel, 420.

—10, Jeremiah II., 359; Gala-
tians, 219.

—11, Leviticus, 187, 189, 198,
273.

—14, Luke, 381; Ephesians, 370;
John Epistles, 114; Revela-
tion, 244.

—15, Galatians, 218; Ephesians,
61.

—16-18, Galatians, 200.

—22, Leviticus, 139.

—23-26, Leviticus, 23, 189;
Ephesians, 89.

—24, Leviticus, 187.

HEBREWS IX., 26, Leviticus, 272; Galatians, 30; Ephesians, 45; Peter, 164.

—27, John Epistles, 214.

—28, Leviticus, 273, 512; Romans, 314.

HEBREWS X., 1-18, Galatians, 226.

—4, 11, I. Kings, 216.

—5-10, Leviticus, 56, 120, 213; Psalms II., 24.

—5-22, Ephesians, 370.

—8, Romans, 211.

—9, Leviticus, 154.

—10, Leviticus, 216, 272.

—11, Leviticus, 185.

—12, Exodus, 408.

—12, 13, Galatians, 30.

—19, 20, Leviticus, 187, 188, 214; Ephesians, 369.

—20, Exodus, 376; Mark, 376.

—22, Peter, 73.

—23, Pastoral Epistles, 287.

—26-29, Leviticus, 103; Peter, 238.

—25, Peter, 336.

—26-31, Mark, 97.

—27, Leviticus, 559; II. Kings, 18.

—31, Romans, 39.

—37, 38, Twelve Prophets II., 141; Peter, 163; Revelation, 341.

—26, Peter, 240.

—38, Galatians, 186.

—39, Ephesians, 60; Revelation, 102.

HEBREWS XI., 3, Peter, 228.

—4, Genesis, 39.

—5, Genesis, 53.

—8, Genesis, 89.

HEBREWS XI., 11, 12, Galatians, 206, 294.

—12, Daniel, 102.

—14, Genesis, 235.

—16, Ephesians, 89.

—17-19, Genesis, 198-211; James, 156.

—20, Genesis, 268.

—22, Peter, 261.

—24, 25, Exodus, 85.

—26, Exodus, 35.

—27, Exodus, 369.

—29, Exodus, 214.

—30, Joshua, 138.

—31, James, 20, 163.

—32, Judges, 57.

—35, II. Kings, 201.

—37, Jeremiah I., 54.

—40, Pastoral Epistles, 327.

HEBREWS XII., 1, Pastoral Epistles, 328.

—3, Matthew, 158.

—5, 11, Ephesians, 385; Pastoral Epistles, 75.

—10-13, Mark, 423.

—13, Chronicles, 306.

—14, Ezekiel, 420.

—16, Twelve Prophets II., 181, 350.

—18, Revelation, 265.

—18-25, Exodus, 278; Galatians, 294; Peter, 13.

—21, Exodus, 275, 331; II., Corinthians, 304.

—22, Galatians, 295; Ephesians, 89; Revelation, 128, 241, 370.

—24, Leviticus, 141; Galatians, 218.

—25, Pastoral Epistles, 303; Revelation, 105.

—26, 27, Revelation, 195.

- HEBREWS XII., 27, Song of Solomon, 337.
 —28, 29, Revelation, 69, 105.
 —29, Song of Solomon, 143, 272; Romans, 39.
 HEBREWS XIII., 1, Peter, 56.
 —2, John Epistles, 293.
 —7, James, 36.
 —8, Revelation, 2.
 —9, Daniel, 165.
 —11, 12, Exodus, 413; Leviticus, 148.
 —12, Ephesians, 370.
 —13, II. Corinthians, 13; Galatians, 297.
 —16, I. Kings, 216; Philippians, 362.
 —17, James, 324; John Epistles, 309.
 —20, Romans, 125; Galatians, 203.
 HEBREW NATION, Birth of the, Exodus, 171.
 —Exodus of the, Exodus, 195-198.
 —Routes of the exodus, Exodus, 196.
 HEBREWS, THE RACE, gradually trained, Genesis, 7.
 —oppressed, Exodus, 13-25.
 HEBRON, Joshua, 345; Judges, 15.
 —David reigns at, II. Samuel, 14-25.
 HEFELE, Charles J., *Councils*, Acts II., 379; James, 14.
 HEGESIPPUS, Acts II., 241; Pastoral Epistles, 6, 337; James, 28, 36, 39, 374.
 HEIFER, The red, Numbers, 217.
 HEINE, Heinrich, Isaiah I., 158, 242, 413.
 HEINRICI, Karl F. G., II. Corinthians, 95, 137, 199, 269.
 HEIR, The word, Hebrews, 9.
 HELENA, Empress, Acts I., 66; II., 186.
 HELIUS, Pastoral Epistles, 275, 427.
 HELL, Proverbs, 59, 75; Isaiah I., 338; Twelve Prophets I., 353.
 HELPERS, I. Samuel, 165.
 HELPLESS, The, Care of, Leviticus, 399.
 HEMEROBAPTISTS, Acts II., 344.
 HENGSTENBERG, E. W., Psalms I., 210; II., 143, 405, 418; III., 50, 97, 104; Daniel, 79, 83, 88, 91, 94, 101, 103, 106, 143; Revelation, 372.
 HENRY II., of England, Temper of, Proverbs, 206.
 HERBERT, George, Jeremiah I., 409.
 HERDER, J. G., Daniel, 35.
 HEREDITY and guilt, Exodus, 300.
 —in the case of David, I. Samuel, 271.
 —Influence of, Genesis, 114, 417; Exodus, 5; Chronicles, 46-63.
 HERESY and magic, Pastoral Epistles, 383.
 —Meaning in the New Testament, Pastoral Epistles, 296-299.
 —Teachers of, Pastoral Epistles, 53, 382; Peter, 283-287.
 HERMAS, Acts II., 434; Pastoral Epistles, 108, 125; James, 18, 20, 249; Peter, 64.

- HERMOGENES, Pastoral Epistles, 319-323.
- HEROD THE GREAT, Matthew, 18; Luke, 18; Acts II., 102, 151, 166; James, 328.
- defied, Hebrews, 96.
- HEROD ANTIPAS, Matthew, 188; Mark, 170-176; Luke, 270, 271; Acts II., 30, 166.
- HEROD AGRIPPA, Acts II., 95, 164, 168, 183-187.
- HERODOTUS, quoted, Ecclesiastes, 150; Isaiah II., 115; Jeremiah I., 340; II., 228, 229; Ezekiel, 5, 373; Daniel, 189.
- on the defeat of Sennacherib, II. Kings, 345; Isaiah I., 360.
- on the Persians, Ecclesiastes, 46, 48.
- on the Scythian invasion, II. Kings, 379.
- HEROISM demanded in the church, Exodus, 107.
- The place of, Judges, 58.
- rare, Judges, 149; Isaiah II., 173.
- Worship of, Jeremiah I., 239.
- HERZOG, J. J., *Encyclopædia*, Acts I., 137, 181, 278.
- HEUZEY, Leon, *Mission Archaeol.*, Acts II., 274, 281.
- HEXAMETER in James Epistles, James, 96.
- HEZEKIAH abolishes High Places, Jeremiah II., 19.
- and Assyria, II. Kings, 319-350.
- and Merodach-Baladan, II. Kings, 314.
- HEZEKIAH, Reign of, Deuteronomy, 39; II. Kings, 287-304; Chronicles, 427-440.
- Sickness of, II. Kings, 305-318; Isaiah I., 375-388.
- succeeded by Hezekiah, II. Kings, 351.
- HIERARCHY, Establishment of the, Numbers, 208.
- HIEROCRACY, Numbers, 6, 363, 403.
- HIGH PRIEST, The, Exodus, 378.
- Christ our, Mark, 445, 446; Hebrews, 68-79.
- Death of, Numbers, 404.
- Eleazar installed, Numbers, 241.
- Jesus Christ, Leviticus, 62, 183.
- Memory of, Numbers, 403.
- Purified, Exodus, 415.
- Results from Christ being, Hebrews, 182-195.
- HIGHER CRITICISM, I. Kings, 3-13; II. Kings, 476-486.
- HILARY, Acts II., 84.
- HILGENFELD, Adolf, James, 49, 375, 399, 423.
- HILKIAH finds the book of the law, II. Kings, 386-401.
- HILLEL, Rabbi, Ecclesiastes, 294.
- HINTON, James, Isaiah II., 355.
- HIPPOLYTUS, Acts I., vii.; Pastoral Epistles, 128; James, 20, 367.
- HIRAM, King of Tyre, Acts II., 183.
- and Solomon, I. Kings, 152, 231.
- a friend of David, II. Samuel, 78.

HIRELINGS, Leviticus, 179.
 HISTORY fails in accuracy, Chronicles, 119.
 —God in, Exodus, 6-13; Deuteronomy, 50; I. Kings, 39-45, 284; Isaiah II., 87, 100, 106, 160.
 —Imagination in writing, Acts I., 128.
 —Lessons of, I. Kings, 50-57; II. Kings, 481.
 —a philosophy, Isaiah I., 251-257.
 —Religion of, Ezra, 295-306.
 —strewn with errors, Isaiah II., 150.
 —Value of the study of, Ezra, 320.
 —with a purpose, I. Kings, 46-49.
 HISTORY OF THE OLD TESTAMENT, Naturalistic method with the, Joshua, 2-3.
 —Supernatural method with the, Joshua, 4.
 HITTITES, Joshua, 56; Judges, 65-67.
 HITZIG, Ferdinand, Psalms I., 59, 101, 329; II., 59, 75, 77, 106, 210, 353; III., 120, 201; Isaiah II., 211, 348, 435; Jeremiah I., 3, 6, 9, 80, 94, 98, 121, 192, 223, 259, 261, 269, 271, 272, 301, 346, 347, 348; Ezekiel, 72, 242, 374; Daniel, 28; Twelve Prophets II., 65, 86, 123, 135, 238, 451, 498, 512; Pastoral Epistles, 9, 407.
 HOBAB THE KENITE, Numbers, 104.
 —his influence, Numbers, 201.

HOBAB THE KENITE refuses to join Israel, Numbers, 109.
 —Second appeal to, Numbers, 111.
 HOFMANN, A. G., II. Corinthians, 65, 95, 215; Galatians, 148, 295; Ephesians, 17, 33, 194, 417; Hebrews, 44; James, 399, 407, 410, 438.
 HOGARTH, D. G., Acts II., 261.
 HOGARTH, William, The artist, Ecclesiastes, 31.
 HOKHMA, Job, 9, 16.
 HOLINESS, Building up in, James, 455.
 —by the spirit, Romans, 218-230.
 —Call to, Peter, 45.
 —Chastity, Leviticus, 379-390.
 —The cost of, Genesis, 66.
 —eventually supreme, I. Corinthians, 133.
 —Greeks had no idea of, Deuteronomy, 100.
 —Idea of, Numbers, 46.
 —in eating, Leviticus, 367-378.
 —Justification and, Romans, 156-186.
 —Law of, Leviticus, 379-417.
 —Law of priestly, Leviticus, 432-446.
 —Meaning of, Exodus, 223.
 —of God, I. Samuel, 27; Isaiah I., 67.
 —Penal sanctions, Leviticus, 418-431.
 —Separation and, Ezekiel, 419.
 —the will of God, Thessalonians, 139, 140, 256-258.
 HOLLISTER, John, Lieut., Increase in family of, Exodus, 3.

- HOLSTEN, Lucas, Galatians, 122.
- HOLTZMANN, Heinrich Julius,
II. Corinthians, 1; Ephesians,
10; James, 60.
- HOLY GHOST, Isaiah I., 185-
188; Thessalonians, 233-250;
Hebrews, 152, 306.
- and ordination, Acts II., 414.
- Anointing of the, Leviticus,
202.
- convinces of sin, II. Samuel,
175.
- Fruit of the, Galatians, 375-
389.
- Holiness by the, Romans, 218-
230.
- Justified life by the, Romans,
203-217.
- Manifestations of the, Acts I.,
89-106.
- New wine of the, Ephesians,
336-350.
- outpoured, Isaiah I., 268-270;
Twelve Prophets II., 422-430.
- Partaking of, Hebrews, 91.
- promised, Joshua, 127; John
II., 161-171, 207-225.
- Sin against the, Hebrews, 95.
- the transfiguring spirit, II. Cor-
inthians, 127-143.
- HOLY PLACE, Symbolism of the,
Numbers, 79.
- HOLYOAKE, Mr., I. Corinthians,
9.
- HOME, Influences of the, Prov-
erbs, 62-64.
- Religion in the, John II., 330.
- HOMEBORN, The, Numbers, 181.
- HONESTY, I. Samuel, 188; Prov-
erbs, 224.
- HOOK, Dean W. F., Acts I., 381.
- HOOKE, Richard, Ephesians,
379; Pastoral Epistles, 285,
286; James, 43, 65, 320, 339,
407, 452, 453; John Epistles,
228.
- Discourse of Justification*, Ro-
mans, 34.
- Ecclesiastical Policy*, Acts II.,
29, 74, 238, 396, 419.
- Perpetuity of faith in the elect*,
Romans, 306.
- HOPE, Colossians, 26, 129, 130.
- as a motive power, Pastoral
Epistles, 259-269.
- The Christian, II. Corinthians,
173-185.
- for the church, Psalms, 115.
- The God of, Romans, 404.
- of faith, Hebrews, 276.
- of Job, Job, 210.
- Ours in God, Ephesians, 71.
- Patience of, Thessalonians, 30-
33.
- a spiritual thing, Judges, 322.
- HOPHNI and Phinehas, Evil ex-
ample of, I. Samuel, 50.
- slain, I. Samuel, 69.
- take the ark to battle, I. Sam-
uel, 63.
- HOR, Mount, Numbers, 234.
- HORACE, Ecclesiastes, 115, 185;
Daniel, 139; Acts II., 276;
James, 266.
- HOREB, The Mount of God, I.
Kings, 426.
- HORNEJUS, James, 222.
- HORSES of Solomon, I. Kings,
147.
- HORT, F. J. A., Thessalonians,
288.
- See WESTCOTT and HORT.

- HOSEA, The prophet, II. Kings, 203-208; Twelve Prophets I., 212 sq.
- a prophet of love, Twelve Prophets I., 233.
- HOSEA, The Book, Twelve Prophets I., 211-354.
- Authenticity of, Twelve Prophets I., 223.
- Story of the prodigal wife, Twelve Prophets I., 232-252.
- The text, Twelve Prophets I., 220-223.
- HOSEA I., 4, II. Kings, 39, 130, 140.
- 5, II. Kings, 239.
- 10, Romans, 256; Peter, 77.
- HOSEA II., Joshua, 161, 162.
- 2, Song of Solomon, 45; Ezekiel, 314; James, 227.
- 6, Proverbs, 39.
- 7, Jeremiah I., 98.
- 8, II. Corinthians, 352.
- 11, Jeremiah I., 370.
- 14, 15, Ezekiel, 185.
- 15, Joshua, 187; Jeremiah I., 77.
- 16, Mark, 63.
- 18, Jeremiah II., 347; Ezekiel, 313.
- 19, Deuteronomy, 405; Twelve Prophets II., 56; Revelation, 321.
- 19, 20, Mark, 62.
- 22, Twelve Prophets II., 140.
- 23, Jeremiah II., 340; Twelve Prophets II., 327; Romans, 256; Peter, 77.
- HOSEA III., 3, Song of Solomon, 45.
- 4, II. Kings, 255, 290.
- HOSEA III., 5, II. Kings, 201; Chronicles, 144; Ezekiel, 313, 314.
- HOSEA IV., 1, 2, Jeremiah II., 276.
- 3, Jeremiah I., 164.
- 4, II. Kings, 212, 236.
- 6, Ezekiel, 440.
- 8, I. Kings, 205.
- 15, II. Kings, 20, 204.
- 16, Jeremiah I., 95.
- HOSEA V., 1, II. Kings, 236.
- 11-13, II. Kings, 225.
- 13, II. Kings, 204; Mark, 60.
- HOSEA VI., 1, Jeremiah II., 233.
- 1, 7, Jeremiah I., 407.
- 2, 3, Revelation, 78.
- 4, Jeremiah II., 152.
- 6, Jeremiah I., 207; Mark, 59.
- 7, Jeremiah II., 288, 347.
- 9, II. Kings, 205, 236; Jeremiah II., 284.
- 13, Jeremiah I., 107.
- HOSEA VII., 2-7, II. Kings, 206, 207.
- 8-12, II. Kings, 225.
- 9, 10, II. Kings, 233.
- 11, II. Kings, 204.
- HOSEA VIII., 1, Jeremiah II., 288, 347.
- 4, Psalms II., 132.
- 5, II. Kings, 232.
- 9, II. Kings, 204, 225.
- HOSEA IX., 2, Twelve Prophets II., 247.
- 3, 4, Ezekiel, 63, 323; Daniel, 130.
- 3-6, II. Kings, 204.
- 3, 12, 17, II. Kings, 237.
- 7-9, Jeremiah II., 283, 299.
- 10, Jeremiah I., 131.

- HOSEA VIII., 15, Jeremiah I., 88.
- HOSEA X., 1, Ezekiel, 128.
- 5, II. Kings, 232, 388.
- 10, II. Kings, 236.
- 13, 14, II. Kings, 204.
- 14, II. Kings, 142, 222.
- HOSEA XI., 1, Isaiah II., 268; Jeremiah I., 77, 126.
- 4, Jeremiah II., 331.
- 5, II. Kings, 204.
- 8, Jeremiah II., 330.
- 8-11, II. Kings, 237.
- 9, II. Kings, 246; Isaiah I., 64; II., 137; Jeremiah II., 330.
- HOSEA XII., 1, II. Kings, 204.
- 4, Jeremiah I., 192.
- 7, I. Kings, 233; II. Kings, 192.
- HOSEA XIII., 7-11, II. Kings, 240.
- 9, Peter, 309.
- 14, Ephesians, 62.
- 16, II. Kings, 142, 221.
- HOSEA XIV., Jeremiah II., 330.
- 1, 4, Jeremiah I., 130.
- 3, II. Kings, 204; Peter, 72.
- 5, Ezekiel, 363.
- HOSHEA, King of Israel, II. Kings, 235-247.
- HOSPITALITY, Duty of, Genesis, 174.
- its beauty and reward, Genesis, 173.
- lacking in Bethlehem, Genesis, 175.
- without murmuring, Peter, 169.
- HOURS, Canonical, Acts II., 122.
- HOUSE OF GOD, The, a refuge, I. Samuel, 6.
- HOW, Song of Solomon, 67-69.
- HOWARD, John, Acts I., 291.
- HUGO, Victor, Isaiah I., 7; John Epistles, 94.
- HUMAN FRAILTY, Job, 177.
- HUMAN NATURE, the same, Jeremiah I., 193.
- HUMAN PROGRESS, Isaiah I., 259.
- HUMANITARIAN relief, Exodus, 33; John Epistles, 195.
- HUMBOLDT, Alexander von, *Cosmos*, John Epistles, 137.
- HUMILIATION of Christ, Hebrews, 37, 44.
- HUMILITY and pride, Proverbs, 44, 127, 179-190.
- Be clothed with, Peter, 213-222.
- False, Philippians, 92.
- Love and, Galatians, 377, 378.
- of Ezekiel, Ezekiel, 44.
- of the soul, Colossians, 309, 310.
- HUNGER, Temptation of, Matthew, 44.
- HUPFIELD, Hermann, Psalms I., 6, 21, 59, 179, 205, 206, 263, 274, 286, 321, 363; II., 59, 75, 106, 107, 117, 168, 184, 186, 190, 234, 260, 274, 307, 377, 381, 405, 424, 427, 445, 471, 490; III., 4, 20, 44, 52, 65, 103, 120, 188, 222, 242, 372, 401, 414, 442, 457.
- HURD, Bp. Richard, Jeremiah I., 409.
- HUSBAND and wife, Colossians, 336-340; Peter, 107-118.
- of one wife, Pastoral Epistles, 118.

- HUSBANDMAN as a type of the Christian, Pastoral Epistles, 350-352.
- HUSHAI, The Archite, II. Samuel, 237.
- Counsel of, II. Samuel, 253.
- HUSS, John, persecuted, I. Kings, 422.
- HUTCHINSON, Colonel, The Puritan, Deuteronomy, 190-191.
- HUTHER, J. E., John Epistles, 58.
- HUTTON, R. H., James, 95, 387.
- HUXLEY, Professor T. H., Pastoral Epistles, 173.
- and the necessity of grace, Deuteronomy, 236, 237.
- and righteousness indeed, Deuteronomy, 165.
- Evolution and creation, Genesis, 10.
- HUXTABLE, Prebendary Edgar, Galatians, 121, 306.
- HYMENAEUS, Punishment of, Pastoral Epistles, 74-76, 373.
- HYMNS, Ancient Christian, Pastoral Epistles, 134.
- See PSALMODY.
- HYPAEPA, Acts II., 31.
- HYPNOTISM, Dr. A. Moll on, Acts I., 100, 123, 230, 360.
- HYPOCRISY, Genesis, 281, 401; Proverbs, 85; Peter, 63.
- Corruption of worship by, Psalms II., 122.
- Danger of, Numbers, 281.
- in the early church, Acts I., 227.
- of Absalom, II. Samuel, 222.
- of Scribes and Pharisees, Matthew, 334.
- HYRCANUS, Acts I., 125; II., 31.

I

IBLEAM, Joshua, 303.
 ICHABOD born, I. Samuel, 70.
 ICONIUM, Acts II., 199, 260.
 IDEAL, The Christians, Peter, 41-54.
 —The lofty, perilous unless applied, John Epistles, 188-203.
 IDEALISM, Job, 65, 79.
 —of Ezra, Ezra, 160.
 —of Isaiah, Isaiah I., 25-27.
 IDLENESS, Proverbs, 262-274.
 —not religion, Exodus, 93.
 IDOLATRY, Job, 333; Isaiah II., 91, 94-97, 116, 152, 177; Jeremiah II., 283-294; Galatians, 366.
 —and the worship of God, Jeremiah I., 215-247.
 —forbidden, Exodus, 295-302.
 —Laws against, Deuteronomy, 277-294.
 —Modern, Judges, 81.
 —of Ahaz, II. Kings, 274.
 —of Amaziah, II. Kings, 173.
 —of Israel, Judges, 230; I. Samuel, 88; II. Kings, 249; Ezekiel, 172-188.
 —of Jeroboam, I. Kings, 287.
 —of Manassah, Deuteronomy, 121; II. Kings, 360-363.
 —punished, Leviticus, 425; Judges, 51.
 —Zephaniah denounces, II. Kings, 375.
 IDUMAEA, Religion of, Job, 25.

IGNATIUS, Pastoral Epistles, 5, 10, 33, 69, 113, 114, 378; Hebrews, 76; James, 3, 130, 212, 279, 429; Peter, 263; John Epistles, 45, 52, 65, 66, 273.
 ILLUMINATION, Gift of, Hebrews, 93.
 ILLUSIVENESS OF LIFE, Hebrews, 221.
 IMAGE of God's substance, Hebrews, 13.
 —Use of the word, Hebrews, 176.
 IMAGE-WORSHIP, Leviticus, 444; Deuteronomy, 78, 256.
 IMAGINATION, nature's highest gift, Hebrews, 4.
 IMMANUEL, Isaiah I., 102, 115, 124 sq. 133 sq.; Matthew, 10, 11.
 IMMER, A., Pastoral Epistles, 9, 407.
 IMMORTALITY, Exodus, 50; Isaiah I., 385, 394, 397, 410, 444-452.
 —and the "Tree of Life," Genesis, 19.
 —Christ and, John I., 365.
 —Conviction of, Psalms I., 141.
 —Principle of, Job, 240.
 IMMUTABLE THINGS, Hebrews, 103.
 IMPOSITION OF HANDS. See LAYING ON OF HANDS.

- IMPOTENCE confessed, Numbers, 285.
- IMPRISONMENT of Paul, Pastoral Epistles, 13, 24, 28, 362, 401.
- of Timothy, Pastoral Epistles, 24.
- IMPULSES not accidents, Exodus, 37.
- INCARNATION and reconciliation, Colossians, 96-99.
- and the tabernacle, Exodus, 375.
- the crown of creation, Genesis, 13.
- Delay of, Acts II., 99.
- Models of, Luke, 49.
- a necessity, Luke, 48.
- not incredible, Matthew, 8.
- of Christ, John I., 3-17; Philippians, 112-127; Pastoral Epistles, 44, 353, 363, 389; Hebrews, 45 sq.
- O. T. prophecies of, Isaiah II., 135, 141.
- INCENSE, Altar of, Hebrews, 151.
- in the tabernacle, Exodus, 417-419, 423.
- INCEST, Leviticus, 381.
- at Corinth, Pastoral Epistles, 73, 265.
- INDEPENDENCE, Charity and, Thessalonians, 151-168.
- INDICH, Acts I., 415.
- INDIVIDUAL, and the community, Isaiah I., 389.
- conviction, I. Samuel, 226.
- effort, I. Samuel, 227.
- Importance of the, Exodus, 26.
- instruments in God's hands, I. Samuel, 228.
- INDIVIDUAL man, Isaiah II., 41-43.
- Providence to the, Exodus, 66.
- Religion of the, Ezekiel, 143-158.
- INDIVIDUALISM, Hebrews, 141.
- INDRA, Drunkenness of, Proverbs, 279.
- INDUSTRY commended, Thessalonians, 377-381.
- A life of quiet, Thessalonians, 160-165.
- INFIDELITY, Psalms I., 125.
- A cause of, Job, 115.
- prayerless, Psalms I., 128.
- INFLUENCE depends on our standing, Judges, 15.
- of friendship, Proverbs, 230-233.
- of the home, Proverbs, 58.
- of music, I. Samuel, 275.
- of women, I. Corinthians, 252.
- Wrong, Joshua, 336.
- INHERITANCE, The Christian, Colossians, 56-61.
- The heavenly, Peter, 17-28.
- INHERITED OPINIONS, Job, 169.
- INIQUITY of the priesthood, Numbers, 214.
- of the tabernacle, Numbers, 212.
- INNOCENCE and virtue, Philippians, 144.
- in the home, II. Samuel, 194.
- The law defines, Exodus, 281.
- of circumstance, Genesis, 19; Exodus, 9.
- suffering with the guilty, Genesis, 348.

- INSCRIPTIONS on the Temple wall, Acts II., 428.
- INSINCERITY, Numbers, 270; Song of Solomon, 164.
- INSPIRATION, Numbers, 13; Isaiah I., 123, 213, 372; Luke, 2, 12; James, 298, 344, 405, 424.
- claimed by Elihu, Job, 342.
- Doubtful readings and verbal, James, 401-406.
- the need of the hour, Ezra, 209.
- of the author of Job, Job, 32, 33.
- of Moses, Numbers, 144.
- Poetic, Psalms II., 66.
- of prophets, Numbers, 143.
- of the Psalmist, Psalms II., 102.
- of Scripture, Pastoral Epistles, 381, 393-396.
- verbal, II. Kings, 476.
- INTEGRITY of Job, Job, 72-75.
- INTERCESSION, Pastoral Epistles, 83, 86, 326; James, 325-342.
- mutual, Thessalonians, 359-374.
- INTERMEDIATE STATE, Acts I., 124.
- INTOLERANCE, Moral, Judges, 354.
- INTROSPECTION, Hebrews, 105.
- INTRUSIONS ON LIFE, Numbers, 232.
- INVESTITURE of Hebrew priests, Leviticus, 191.
- IRENÆUS, Acts I., 13, 121, 276, 286; II., 416-418; Pastoral Epistles, 6, 112, 113, 294, 338, 373, 415; James, 4, 20, 434, 438, 444; Peter, vi.; John Epistles, 12, 43, 287.
- IRENARCH, Acts II., 216.
- IRISH LONGEVITY, Acts I., 5.
- IRISH ACADEMY, Royal, Acts II., 89.
- IRRESOLUTE, The, Numbers, 107.
- IRVING, Edward, Song of Solomon, 283; Acts I., 198.
- ISAAC and the fraud of Jacob, Genesis, 267-278.
- and Ishmael, Genesis, 212-225.
- Blessing of, Hebrews, 102, 259.
- born, Genesis, 168.
- called Wordsworth of the Old Testament, Genesis, 255.
- Death of, Genesis, 318.
- Marriage of, Genesis, 240-253.
- Patience of, Genesis, 242.
- Resurrection of, Hebrews, 228.
- Sacrifice of, Genesis, 198-211.
- Sons of, Genesis, 254-266.
- ISAIAH, Numbers, 213.
- and Ahaz, II. Kings, 265-272.
- and xl.-lxvi., Isaiah II., 23, 24.
- and Hezekiah, II. Kings, 287-350.
- and Moses, Numbers, 146.
- apprenticeship, Isaiah I., 19.
- Call and consecration of, Isaiah I., 57sq.
- compared with Cromwell, Isaiah I., 160sq., 220.
- compared with Job, Job, 10.
- compared with Mazzini, Isaiah I., 85-87.
- compared with Moses, Isaiah I., 88.

- ISAIAH contrasted with crusaders, Isaiah I., 367.
- contribution to the religious development of Israel, Isaiah I., 101, 284, 288.
- Death of, Deuteronomy, 43.
- Ezekiel and, Ezekiel, 35-38.
- Faith of, Hebrews, 261.
- habit of appealing to the people, Isaiah I., 119.
- his prophesies of exile, Isaiah II., 23, 29.
- his reception, Deuteronomy, 39.
- Humanity of, Isaiah I., 285, 294.
- Ideal of, Isaiah I., 392.
- an idealist, Isaiah I., 25.
- Imagination and conscience of, Isaiah I., 335.
- Inspiration of, Isaiah I., 213, 372.
- lesson for all time, Isaiah I., 366.
- no fatalist, Isaiah I., 110.
- Patriotism of, Isaiah I., 30sq.
- Personal religion of, Isaiah I., 391.
- Personality of, Isaiah I., 75sq., 253.
- a prophet, Isaiah I., 30.
- a realist, Isaiah I., 27.
- regard for animals, Isaiah I., 190.
- Sanity of, Isaiah I., 109, 154sq., 166, 300.
- Satire of, Isaiah I., 29, 139, 156.
- saved from the popular drift, Isaiah I., 121.
- Scorn of, Isaiah I., 127.
- ISAIAH, Self-control of, Isaiah I., 166.
- a son of Jerusalem, Isaiah I., 22.
- Style of, Isaiah I., 281.
- Threefold vision, Isaiah I., 23-25.
- Triumph of, Isaiah I., 323sq.
- use of the word righteousness, Isaiah II., 216-218.
- walks stripped for a sign, Isaiah I., 199.
- working of his imagination, Isaiah I., 234.
- youth, Isaiah I., 21, 59.
- ISAIAH, The Book, Isaiah I., i-xv.; II., i-xvi.
- Chronology, Isaiah I., 1; II., 1.
- composite, Isaiah II., 4, 5.
- Date of, xl-lxvi, Isaiah II., 2-25, 65-68, 112, 146, 212, 223, 233-235, 290, 313.
- Post exilic elements in xl-lxvi, Isaiah II., 18, 414, 458, 465.
- Pre-exilic elements in xl-lxvi, Isaiah II., 18-20, 409.
- Unity of, xl-lxvi, Isaiah II., 18, 21, 212, 222, 234, 314, 336, 409, 441, 446.
- ISAIAH I., 3, Ezra, 207.
- 5, 6, Psalms I., 379.
- 6, James, 67, 328.
- 7, Jeremiah I., 79.
- 9, Romans, 257.
- 10, 21, Revelation, 184, 292.
- 10-17, II. Kings, 215; Song of Solomon, 118.
- 11-16, I. Kings, 213; Jeremiah I., 259, 370.
- 13, Jeremiah I., 298, 368.
- 13, Revelation, 174.

ISAIAH I., 14, Galatians, 266.
 —15, Proverbs, 26; Jeremiah I., 158.
 —18, Jeremiah I., 96.
 —19, 20, II. Kings, 348; Jeremiah I., 82.
 —26, Jeremiah I., 120.
 ISAIAH II., 2, Jeremiah I., 123; Daniel, 161; Matthew, 67; Peter, 33.
 —2-4, II. Kings, 263; Jeremiah II., 107; Ezekiel, 221.
 —3, Proverbs, 374; Jeremiah I., 85.
 —19, Revelation, 106.
 ISAIAH III., 1-12, II. Kings, 261.
 —4, II. Kings, 260; James, 447.
 —10, I. Kings, 119.
 —16, II. Kings, 263.
 —18 23, Peter, 111.
 —23, Twelve Prophets II., 294.
 —26, Jeremiah I., 293.
 ISAIAH IV., 1, Jeremiah I., 158.
 —2, Chronicles, 144; Jeremiah II., 324; Twelve Prophets II., 293.
 —4, Leviticus, 190.
 —6, Psalms I., 263.
 —11, Deuteronomy, 430.
 ISAIAH V., 1, Jeremiah I., 95; Ezekiel, 128.
 —7, II. Kings, 263.
 —25, Jeremiah I., 116.
 —26, Daniel, 67.
 —26-29, II. Kings, 223, 347; Daniel, 258.
 —30, Jeremiah I., 293.
 ISAIAH VI., 1, 3, Ephesians, 93.
 —3, Psalms III., 71; Revelation, 67.
 —4, Revelation, 264.

ISAIAH VI., 5, Revelation, 17.
 —6, Jeremiah I., 230; Daniel, 262.
 —7, Luke, 96; Romans, 15.
 —13, Jeremiah I., 120; Ezekiel, 65.
 ISAIAH VII., 1-25, II. Kings, 270.
 —6, Daniel, 200.
 —8, Jeremiah I., 305; Ezekiel, 353.
 —9, Chronicles, 95.
 —15, Twelve Prophets I., 322.
 —17, Chronicles, 355.
 —18, II. Kings, 347; Daniel, 67.
 ISAIAH VIII., 1, Twelve Prophets I., 58; II., 266.
 —2, Chronicles, 201; Twelve Prophets II., 265.
 —3, II. Kings, 387.
 —5-8, Revelation, 151.
 —6, 7, II. Kings, 229; Psalms II., 82; Ezekiel, 484.
 —7, Jeremiah I., 93; Daniel, 238.
 —12, 13, Jeremiah I., 228; Peter, 125.
 —14, Romans, 258; Peter, 75.
 —16-18, Ezekiel, 54.
 —18, II. Kings, 264; Hebrews, 40.
 —19, Leviticus, 411.
 —20, Jeremiah I., 293.
 —21, Jeremiah I., 230.
 ISAIAH IX., 2, Psalms III., 163.
 —3, Psalms II., 436.
 —5, Romans, 263.
 —6, II. Samuel, 120.
 —7, Chronicles, 143.
 —8-17, II. Kings, 232.
 —10, Twelve Prophets I., 33, 41, 68.

ISAIAH IX., 11-16, II. Kings,
233.

ISAIAH X., 2, Ezekiel, 312.

—5-34, Ezekiel, 372.

—7, Ezekiel, 370.

—8, II. Kings, 225.

—10, 12, Peter, 88.

—11, II. Kings, 291.

—14, II. Kings, 301.

—18, Jeremiah I., 82.

—22, 23, Romans, 256.

—28, Twelve Prophets I., 379.

—28-32, Joshua, 319; II. Kings,
300.

—33, 34, II. Kings, 340, 348;
Daniel, 219.

ISAIAH XI., 1, II. Kings, 340;
Chronicles, 144; Jeremiah II.,
324; Twelve Prophets II., 293;
Luke, 52; Revelation, 78,
385.

—4, Twelve Prophets II., 154.

—5, Twelve Prophets II., 140.

—10, Romans, 401; Revelation,
270.

—10-16, Jeremiah II., 329.

—12, Jeremiah I., 125.

—13, Jeremiah II., 343; Ezekiel,
314.

ISAIAH XII., 3, Peter, 314; Rev-
elation, 126.

ISAIAH XIII., 3, Jeremiah I., 68.

—6, Peter, 327.

—9, 10, Revelation, 106.

—10, Jeremiah I., 227.

—11-16, II. Kings, 142.

—13, I. Kings, 440.

—16, II. Kings, 222; Psalms
III., 374.

—19, II. Kings, 315.

—19-22, Revelation, 304.

ISAIAH XIV., 3, Twelve Prophets
II., 150.

—4, II. Kings, 315; Daniel, 153;
Song of Solomon, 66.

—8, II. Kings, 340.

—9, Daniel, 256.

—12, Revelation, 142.

—14, Psalms I., 67.

—16, Ecclesiastes, 42.

—18, Twelve Prophets II., 112.

—18-20, Ezekiel, 277.

—22, John Epistles, 183.

—29, II. Kings, 210, 347.

—30, John Epistles, 183.

—31, Jeremiah II., 299.

ISAIAH XV., 1, 2, II. Kings, 190.

—5, Jeremiah II., 234.

—7, II. Kings, 191.

—9, John Epistles, 183.

ISAIAH XVI., 5, Chronicles, 143.

—6, Jeremiah I., 171; II., 239;
Ezekiel, 226; Peter, 360.

—10, Jeremiah I., 82.

ISAIAH XVII., 6, Revelation, 58.

—12-14, Ezekiel, 372; Daniel,
238; Twelve Prophets II.,
289.

ISAIAH XIX., 4, II. Kings, 343.

—5, Job, 10.

—13, Job, 10.

—14, 15, Jeremiah I., 292.

—19, Twelve Prophets I., 369.

—24, 25, II. Kings, 350.

—25, Jeremiah II., 228.

ISAIAH XX., 1, II. Kings, 331.

—2, 3, II. Kings, 79.

ISAIAH XXI., 2, Daniel, 219.

ISAIAH XXII., 1-13, II. Kings,
333.

—5, Twelve Prophets I., 429.

—11, Jeremiah I., 68.

ISAIAH XXII., 12, 13, James,
284.

—15, I. Kings, 143.

—17, 18, II. Kings, 298.

—21, 22, II. Kings, 335; Revela-
tion, 16, 59.

ISAIAH XXIII., 8, Ezekiel, 232.

—13, Daniel, 49.

—17, Twelve Prophets I., 367.

ISAIAH XXIV., 10, Revelation,
308.

—19, Peter, 356.

—21, Daniel, 202; Twelve Proph-
ets II., 316.

—23, Revelation, 56, 359.

ISAIAH XXV., 2, Twelve Prophets
I., 33.

—7, Acts I., 97.

—3, Ephesians, 62; Revelation,
128.

ISAIAH XXXVI., 1, Revelation, 365.

—2, Psalms III., 238.

—4, Peter, 70.

—9, Daniel, 184.

—11, II. Kings, 18.

—13, Jeremiah I., 119.

—19, Ezekiel, 350; Ephesians,
335.

ISAIAH XXVII., 1, Twelve Proph-
ets II., 504.

—9, Romans, 308.

ISAIAH XXVIII., 1, Joshua, 301;
Jeremiah I., 294.

—7, Jeremiah I., 292.

—7-13, II. Kings, 302, 303.

—16, Daniel, 161; Romans, 258,
269; Peter, 73.

—23-29, Proverbs, 218.

—29, Job, 10.

ISAIAH XXIX., 4, Jeremiah II.,
226.

ISAIAH XXIX., 5-8, II. Kings,
348.

—6, I. Kings, 440.

—10, Romans, 289.

—11, II. Kings, 291.

—13, 14, I. Kings, 220; Jere-
miah I., 265; Colossians, 250.

—16, Psalms III., 107.

—17, Jeremiah I., 82.

ISAIAH XXX., 1, Jeremiah I., 92.

—1-7, II. Kings, 301; Jeremiah
I., 106.

—3, Chronicles, 355.

—4, Daniel, 68.

—9, 22, II. Kings, 291.

—14, Jeremiah I., 291.

—20-33, II. Kings, 348.

—26, Daniel, 178.

—28, II. Kings, 340.

—29, Peter, 70.

—32, Twelve Prophets II., 154.

—33, Jeremiah I., 401.

ISAIAH XXXI., 1, Chronicles, 355;
Jeremiah I., 231.

ISAIAH XXXII., 1, Jeremiah I.,
190; Ezekiel, 308.

—15, Ezekiel, 363.

—17, Jeremiah I., 181.

—18, Revelation, 91.

ISAIAH XXXIII., 1, James, 276.

—3, II. Kings, 342.

—8, II. Kings, 331, 336.

—9, Acts I., 408.

—13-16, Psalms I., 138.

—14, Exodus, 374.

—16-21, Jeremiah II., 328.

—18, II. Kings, 342.

—21, Psalms II., 80.

—22, II. Kings, 399-401.

ISAIAH XXXIV., 2, 4, Revelation,
106.

- ISAIAH XXXIV., 4, Peter, 339, 356.
- ISAIAH XXXV., 2, Psalms III., 63.
- 7, Psalms III., 167.
- 8, Ecclesiastes, 104.
- 10, Revelation, 240.
- ISAIAH XXXVI., 1, 2, Jeremiah I., 293.
- 4, Daniel, 153.
- 6, Song of Solomon, 292; Ezekiel, 265.
- 7, Jeremiah II., 18.
- 20, Daniel, 175.
- ISAIAH XXXVII., 2, II. Kings, 299.
- 8, Joshua, 296.
- 24, 25, Chronicles, 144; Twelve Prophets I., 437.
- 26, Jeremiah I., 68.
- 29, Twelve Prophets I., 148; II., 285.
- 31, Jeremiah I., 120.
- 33, Jeremiah I., 331.
- 34, Jeremiah I., 293.
- 35, Chronicles, 143.
- ISAIAH XXXVIII., 5, Chronicles, 143.
- 6, II. Kings, 349.
- 10-20, II. Kings, 307, 313.
- 12, James, 199.
- 17, I. Kings, 52; Peter, 152.
- 18, 19, Psalms I., 287; III., 220.
- ISAIAH XXXIX., 7, Daniel, 9, 127.
- ISAIAH XL., 2, Psalms II., 453; Jeremiah I., 118, 342.
- 5, Psalms III., 63.
- 6-8, James, 59, 85; Peter, 59; John Epistles, 154.
- 13, Romans, 317.
- 15, II. Kings, 350; Daniel, 202.
- ISAIAH XL., 17, Jeremiah I., 230.
- 19-24, Jeremiah I., 223.
- 20, Jeremiah I., 232.
- 22, Job, 11.
- 25, Revelation, 223.
- 26-29, Psalms III., 443; Daniel, 202; Revelation, 124.
- 27, Jeremiah I., 146.
- 31, Peter, 195; Revelation, 211.
- ISAIAH XLI., 2, Revelation, 89.
- 7, Jeremiah I., 223.
- 8, Romans, 104; Galatians, 186.
- 14, II. Kings, 246; Psalms I., 215; Song of Solomon, 261.
- 15, Daniel, 153.
- 18, Psalms III., 167.
- 23, Jeremiah I., 229.
- 24, Jeremiah I., 230.
- ISAIAH XLII., 1, Song of Solomon, 160.
- 2, 3, I. Kings, 397.
- 3, Galatians, 395.
- 7, Psalms III., 163.
- 17, Psalms III., 64.
- 18, Jeremiah II., 273.
- 21, Leviticus, 173.
- 25, II. Samuel, 328.
- ISAIAH XLIII., 2, 3, Daniel, 52, 219.
- 8, Jeremiah II., 273.
- 14, Ecclesiastes, 41.
- 25, Proverbs, 371; Hebrews, 146.
- ISAIAH XLIV., 2, Daniel, 180.
- 5, Galatians, 456.
- 8-20, Jeremiah I., 223.
- 9, Psalms II., 132; III., 64, 217; Daniel, 170.

ISAIAH XLIV., 11, Twelve Prophets I., 259.

—12, Twelve Prophets II., 287.

—15-17, Exodus, 296.

—17, Jeremiah I., 175.

—23, Psalms III., 70.

—24, Psalms III., 98; Jeremiah, 67.

—28, Ezra, 27; Ecclesiastes, 43; Twelve Prophets II., 206.

ISAIAH XLV., 1, Ecclesiastes, 43; Twelve Prophets II., 206.

—2, Psalms III., 163.

—7, Chronicles, 288.

—13, Jeremiah II., 165.

—15, Revelation, 195.

—23, Romans, 385.

ISAIAH XLVI., 1, Ecclesiastes, 62.

—3, 5, Revelation, 223.

—5-7, Jeremiah I., 223.

—6, Daniel, 164.

—7, Jeremiah I., 93, 218.

ISAIAH XLVII., 1-3, Jeremiah I., 296.

—1-8, Ecclesiastes, 41.

—9, 12, Daniel, 146.

—10, Jeremiah I., 171.

—13, II. Kings, 348; Jeremiah I., 218, 226; Daniel, 219.

ISAIAH XLVIII., 1, Jeremiah I., 132.

—10, Jeremiah I., 197; II., 240.

—13, Psalms III., 98.

ISAIAH XLIX., 1, 2, Galatians, 76.

—2, I. Kings, 388; Psalms III., 69.

—6, Chronicles, 140.

—8, II. Corinthians, 227.

—9, Psalms III., 163.

ISAIAH XLIX., 10, Revelation, 128.

—13, Psalms III., 70.

—15, Peter, 197.

—23, Daniel, 50.

ISAIAH L., 1, Deuteronomy, 405; James, 239.

—2, Psalms, 167.

ISAIAH LI., 2, Ezekiel, 292.

—6, Psalms III., 98; Peter, 339.

—9, 10, 15, II. Kings, 301; Job, 111; Daniel, 238.

—10, Revelation, 270.

—15, Jeremiah II., 355.

—16, Jeremiah I., 71.

—17, Ephesians, 335.

ISAIAH LII., 7, Romans, 274; Ephesians, 416.

—9, Psalms III., 70.

—10, Psalms III., 63, 69.

—11, Peter, 128.

—14, Psalms I., 215.

ISAIAH LIII., Job, 15; Psalms I., 222, 379.

—1, Romans, 279.

—2, Twelve Prophets II., 293; Romans, 16.

—4-6, Song of Solomon, 308.

—5, Psalms I., 379; Luke, 371.

—7, Psalms I., 382.

—10, Psalms I., 218; Mark, 294; Peter, 180.

—12, Psalms III., 403.

—15, Daniel, 165.

ISAIAH LIV., 1, Psalms III., 208.

—5, Mark, 62; Revelation, 321.

—8, Numbers, 70.

—10, Psalms III., 98.

—17, Daniel, 220.

ISAIAH LV., 1, Peter, 314.

—3, Acts II., 208.

- ISAIAH LV., 9, Jeremiah I., 383.
 —12, Psalms III., 70; Revelation, 245.
 ISAIAH LVI., 7, Ezra, 66.
 —8, Psalms III., 185.
 —10, James, 416.
 ISAIAH LVII., Jeremiah II., 74.
 —15, Psalms III., 207.
 —16, Twelve Prophets I., 435.
 —19, Ephesians, 131.
 ISAIAH LVIII., 2-4, Revelation, 255.
 —3-8, Jeremiah II., 35.
 —5-11, 13, 14, Exodus, 309; Mark, 65, 67.
 ISAIAH LIX., 7, Proverbs, 26; Romans, 86.
 —16, Psalms III., 69.
 —17, Ephesians, 419; Thessalonians, 195; James, 198.
 —19, Revelation, 213.
 —20, 21, II. Samuel, 400; Romans, 308.
 —21, Jeremiah I., 71; II., 362.
 ISAIAH LX., 1, Luke, 132; Ephesians, 335.
 —13, Twelve Prophets I., 313.
 —14, Daniel, 50, 165.
 —17, Pastoral Epistles, 110.
 ISAIAH LXI., 1, Leviticus, 202.
 —7, Twelve Prophets II., 466.
 —9, Revelation, 215.
 —10, Leviticus, 215; Revelation, 101, 263.
 ISAIAH LXII., 4, Ezekiel, 333.
 —5, Mark, 62.
 —6, Psalms II., 434.
 —12, Psalms III., 159.
 ISAIAH LXIII., 3, Revelation, 326.
 —5, Psalms III., 69.
 —7, Twelve Prophets II., 127.
 ISAIAH LXIII., 9, II. Kings, 68; Song of Solomon, 231; Jeremiah I., 307.
 —10, I. Samuel, 412; Ephesians, 298.
 —13, Psalms III., 143; Twelve Prophets I., 295.
 ISAIAH LXIV., 1, Revelation, 87.
 —6, 7, Numbers, 214.
 ISAIAH LXV., 1, Romans, 280.
 —2, Romans, 281.
 —8, Revelation, 58.
 —10, Joshua, 187.
 —16, Jeremiah I., 132; Revelation, 33.
 —17, Peter, 361.
 ISAIAH LXVI., 3, Galatians, 328.
 —15, II. Kings, 22.
 —22, Chronicles, 9.
 ISHBI-BENOB, II. Samuel, 339.
 ISHBOSHETH murdered, II. Samuel, 58.
 —set up by Abner, II. Samuel, 23.
 ISHMAEL, Birth of, Genesis, 147-158.
 —Destiny of, Genesis, 154.
 —loved by Abraham, Genesis, 160.
 —Paul's interpretation of the story, Genesis, 220-225.
 —supplanted by Isaac, Genesis, 212-225.
 ISHMAEL, Son of Nethaniah, II. Kings, 469-472; Jeremiah II., 183.
 ISLAND MONASTERIES, Acts. II., 89.
 ISOLATION, The evil of, Proverbs, 239-249.

ISRAEL, After the flesh and after the spirit, Matthew, 202-206.
 —Allotments of the tribes, Joshua, 258-325.
 —and Amalek, Exodus, 252-258.
 —and Greece, Isaiah I., 365.
 —and the Greeks, Twelve Prophets II., 439-446.
 —at Sinai, Exodus, 270-279.
 —called "*my people*," Exodus, 51.
 —chosen by God, I. Samuel, 201.
 —circumcised at the Jordan, Joshua, 117-121.
 —contrasted with Judah, Jeremiah I., 114-133.
 —Conversion of, Ezekiel, 356-366.
 —crossing the Jordan, Joshua, 106-116.
 —David anointed King, I. Samuel, 253-264.
 —Death of David, I. Kings, 14-104.
 —Defiant advance on Canaan, Numbers, 174.
 —demands a king, I. Samuel, 109-120.
 —disaffected at Kadesh, Numbers, 160.
 —The divided Kingdom, I. Kings, 269-499.
 —Eighth Century in, Twelve Prophets I., 31-43.
 —elected for service, Isaiah II., 237.
 —Fall of, overruled, Romans, 294-306.
 —Formation of the new, Ezekiel, 285-382.

ISRAEL, From the return to building of the temple, Twelve Prophets II., 198-221.
 —History from Isaiah to fall of Jerusalem, Isaiah II., 26-35.
 —a holy nation, Numbers, 25.
 —idea of Jehovah, Judges, 107, 118.
 —idolatrous in Egypt, Exodus, 20.
 —invaded by the Philistines, I. Samuel, 93.
 —Itinerary of, Numbers, 382.
 —jealous of Jehovah, Twelve Prophets II., 536-541.
 —Jesus a Jew, Isaiah II., 249.
 —justice in, Deuteronomy, 377-395.
 —Kings of, Fable, II. Kings, 495.
 —little mentioned in Chronicles, Chronicles, 207.
 —loses the ark, I. Samuel, 61-72.
 —mission of, Judges, 13.
 —missionary career of, Isaiah II., 44-47.
 —Moses intercedes for, Numbers, 169.
 —motives for faithfulness, Deuteronomy, 218-238.
 —murmuring for food, Exodus, 232-238.
 —no enchantment with, Numbers, 302.
 —not forsaken, Romans, 282-293.
 —not hopeful, Numbers, 156.
 —Oppressions of, Judges, 72, 92, 137.

-
- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ISRAEL, our mother of sorrows,
Twelve Prophets I., 435-438.</p> <p>—Prominence given to, Isaiah II.,
236.</p> <p>—Punishment of, Numbers, 171.</p> <p>—purity of race, Numbers, 328.</p> <p>—qualities of nation, Isaiah II.,
244.</p> <p>—refused a way through Edom,
Numbers, 231.</p> <p>—religion of, Numbers, 9.</p> <p>—Religious condition of, Isaiah
I., 99.</p> <p>—Religious enthusiasm of, Num-
bers, 353.</p> <p>—Restoration foretold, Romans,
307-320.</p> <p>—Route supernaturally guided,
Joshua, 8.</p> <p>—Samuel judges, I. Samuel, 106.</p> <p>—Saul chosen King, I. Samuel,
157-168.</p> <p>—Separateness of, Numbers, 7,
295.</p> <p>—Seventh Century in, Twelve
Prophets II., 3-32.</p> <p>—Solidarity of, Psalms II., 387.</p> <p>—Solomon anointed, I. Kings, 89.</p> <p>—Solomon dies, I. Kings, 250-
265.</p> | <p>ISRAEL, subdue the Philistines,
I. Samuel, 97-108.</p> <p>—Superiority of, Judges, 55, 69,
90.</p> <p>—supernaturally directed in
leaving Egypt, Joshua, 7.</p> <p>—tempted to idolatry, Judges,
33.</p> <p>—their advantages, Numbers,
324.</p> <p>—Thick night of, Twelve Proph-
ets I., 253-298.</p> <p>—unable to convert, Numbers,
319.</p> <p>—under the Persians, Twelve
Prophets II., 187-197.</p> <p>—See names of individual kings.</p> <p>ISSACHAR and his father's bless-
ing, Genesis, 437.</p> <p>ISSACHAR, The tribe, Inheritance
of, Joshua, 321, 322.</p> <p>—Moses blesses, Deuteronomy,
468.</p> <p>ISTHMIAN GAMES, Paul's illus-
tration from the, I. Corinthi-
ans, 211-226.</p> <p>ITALIAN BAND, Acts II., 103.</p> <p>ITHAMAR, Eleazar and, Num-
bers, 31.</p> <p>IYE-ABARIM, Numbers, 250.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

J

- JABAL, Genesis, 46.
- JABESH-GILEAD, David thanks the men of, II. Samuel, 20.
- its men slaughtered, Judges, 357.
- men rescue the body of Saul, I. Samuel, 437, 438.
- Relief of, I. Samuel, 169-180.
- JABEZ, Chronicles, 78.
- JABIN, King of Hazor, Joshua, 236, 238; Judges, 91.
- JACOB afraid of Esau, Genesis, 295.
- and Benjamin, Genesis, 425.
- and Esau, Genesis, 254-266.
- and his fraud, Genesis, 267-278.
- and Joseph, Genesis, 328.
- and Pharaoh, Genesis, 407.
- at Peniel, Genesis, 293-306; Exodus, 7.
- blesses Joseph's sons, Genesis, 421.
- blessing his sons, Genesis, 415-445; Hebrews, 249, 259.
- Change of name, Genesis, 303.
- Flight and dream of, Genesis, 279-292.
- his character analyzed, Genesis, 260.
- in Egypt, Genesis, 404sq.
- in Shechem, Genesis, 313-315.
- Lameness of, Genesis, 309.
- married to Leah, Genesis, 291.
- JACOB, Prayer of, Genesis, 297.
- returns, Genesis, 307-320.
- Wrestling, Genesis, 302.
- JAEL wife of Heber the Kenite, Judges, 102, 133.
- JAILOR, The Philippian, Acts II., 286-290.
- JAMES, The Apostle, Mark, 82; Acts II., 168-174; Galatians, 126.
- JAMES OF ALPHEUS, James, 27.
- JAMES THE JUST, James, 31, 36, 41, 47.
- JAMES, Bishop of Jerusalem, Acts II., 241, 426, 427; Galatians, 87; James, 25-41.
- on faith, Hebrews, 200.
- JAMES, The Epistle, and the sayings of Christ, James, 308-314.
- and the wisdom literature, James, 68-79.
- and the writings of Paul and Peter, James, 55-67.
- Authenticity, James, 13-25.
- Author of, James, 25-41.
- Date of, James, 60-62.
- Improvements by revisers, James, 57, 80, 109, 114, 118, 119, 136, 151, 170, 175, 196, 226, 231, 335, 409, 445, 458, 468.
- persons addressed in, James, 42-54.

- JAMES I., 2, Romans, 229.
 —5, Ezra, 260; II. Corinthians, 265.
 —12, Pastoral Epistles, 369.
 —13-15, Proverbs, 252.
 —17, Isaiah I., 449.
 —18, Leviticus, 461; Revelation, 245.
 —21, Peter, 64; John Epistles, 309.
 —26, Proverbs, 177.
 —27, Ezra, 105, 204.
 JAMES II., 5, Revelation, 48.
 —6, 7, Acts II., 27.
 —7, Ezekiel, 335.
 —8, Galatians, 341.
 —11, Exodus, 281.
 —17, 18, Hebrews, 201.
 —19, Romans, 115; Galatians, 220; Hebrews, 223; Peter, 289; Revelation, 248.
 —23, Galatians, 186.
 —25, Joshua, 159.
 JAMES III., 1, Leviticus, 124.
 —2, Ephesians, 246.
 —5, 6, Peter, 123.
 —6, Proverbs, 166.
 —9, Mark, 329.
 —11, Exodus, 229.
 —17, Philippians, 41.
 JAMES IV., 2, Song of Solomon, 208.
 —3, Peter, 167.
 —4, Revelation, 224.
 —5, Galatians, 349.
 —11, Peter, 63.
 —13-17, John Epistles, 154.
 JAMES V., 5, Peter, 304.
 —7, Philippians, 327; John Epistles, 211.
 —8, Peter, 163.
 JAMES V., 16, Song of Solomon, 333.
 —17, Daniel, 237; Revelation, 182.
 —20, John Epistles, 309.
 JANNES AND JAMBRES, Pastoral Epistles, 379-383.
 JASHER, The book, Joshua, 229.
 JASHOBEAM, II. Samuel, 343.
 JEALOUSY, Genesis, 33; James, 198.
 —among leaders, Judges, 122-124.
 —Godly, II. Corinthians, 312-324.
 —of Divine love, James, 232-237.
 —of God, Exodus, 298.
 —Ordeal of, Numbers, 57.
 —Saul's, I. Samuel, 292-299.
 —to what it leads, Genesis, 35.
 —Water of, Numbers, 56.
 —when superseded, I. Samuel, 134.
 JEBB, Bishop John, Acts II., 99.
 JEBUSITES, Judges, 28.
 JECONIAH or Jehoiachin, King of Judah, Jeremiah II., 80-95.
 —captured by Nebuchadnezzar, Deuteronomy, 349.
 —Reign of, II. Kings, 431-436.
 JEHOAHAZ, King of Israel, II. Kings, 175-178.
 JEHOAHAZ, King of Judah, II. Kings, 411-430; Jeremiah I., 27; II., 3-9; Ezekiel, 106.
 JEHOIAKIM, II Kings, 416-430; Jeremiah I., 28; II., 65-79; Daniel, 123.
 JEHOIDA and Joash, II. Kings, 149-158; Chronicle, 406.

- JEHORAM, King of Israel, II. Kings, 29, 81.
 —Death of, II. Kings, 118.
- JEHORAM, King of Judah, II. Kings, 99-102; Chronicles, 393-398.
- JEHOSAPHAT, King of Judah, I. Kings, 327-336; Chronicles, 366-392; Psalms II., 432.
 —alliance with Ahab, II. Kings, 3.
 —visits Ahab, I. Kings, 485-487.
- JEHOSAPHAT, The recorder, II. Samuel, 128.
- JEHOSHEBA outwits Athaliah, II. Kings, 148.
- JEHOVAH, All time dedicated to, Numbers, 347.
 —and the nations, Jeremiah II., 211-219.
 —Authority of, Numbers, 7.
 —the champion of Israel, Joshua, 376-387.
 —Character of, Joshua, 393-395.
 —communicates with Moses, Numbers, 144.
 —Final victory of, Ezekiel, 367-380.
 —Forbearance of, Numbers, 255.
 —Guardian, Numbers, 68.
 —has regard for his name, Ezekiel, 357-360.
 —His call to Israel, Numbers, 123.
 —His "Similitude," Numbers, 146.
 —Ideal worshipper of, Psalms I., 132.
 —in pillar of cloud, Numbers, 91.
- JEHOVAH, Israel's jealousy of, Twelve Prophets II., 536-541.
 —King and judge, Numbers, 5.
 —The name, Exodus, 56; Leviticus, 482; Chronicles, 37; Psalms I., 69.
 —pardons but punishes, Numbers, 170.
 —protector of Israel, Numbers, 117.
 —revealed to Moses, Numbers, 335.
 —Worship of, Numbers, 295.
- JEHU, son of Hanani, I. Kings, 331; II. Kings, 39.
 —and Jehosaphat, Chronicles, 371.
 —and Jonadab, Deuteronomy, 322; II. Kings, 134.
 —anointed, II. Kings, 110.
 —Dynasty of, II. Kings, 175-192.
 —End of the reign of, II. Kings, 145.
 —established on the throne, II. Kings, 125-130.
 —extirpates Baal-worship, II. Kings, 131-145.
 —Revolt of, II. Kings, 106-124.
- JELLETT, J. H., James, 211.
- JEPHTHAH, Judges, 234.
 —Faith of, Hebrews, 261.
 —Lament of, Judges, 265.
 —Vow of, Judges, 239-253; I. Kings, 116.
- JERAHMEEL, Descendants of, Chronicles, 50.
- JEREMIAH and Christ, Jeremiah II., 367-372.
 —and Ezekiel, Ezekiel, 13-25.

JEREMIAH and his prophesies, II. Kings, 449-456.
 —and his work of reform, Deuteronomy, 46.
 —and the *Servant of the Lord*, Isaiah II., 42, 275, 277.
 —as a sin bearer, Isaiah II., 352, 358.
 —the author of Deuteronomy, Deuteronomy, 225.
 —Call and consecration of, Jeremiah I., 58-73.
 —characteristic expressions, Jeremiah II., 269.
 —goes to Egypt, Jeremiah II., 187-196.
 —imprisoned, Jeremiah I., 48, 50.
 —Imprisonment of, Jeremiah II., 155-171.
 —in hiding, II. Kings, 428.
 —in the miry pit, Psalms II., 297.
 —Isaiah and, on the exile, Isaiah II., 27.
 —Life and times of, Jeremiah I., 1-57.
 —persecuted, II. Kings, 474; Jeremiah I., 411-424.
 —prediction of exile, Isaiah II., 8, 27, 66, 79.
 —predicts a new covenant, Hebrews, 138.
 —a priest, Jeremiah I., 1.
 —rebukes Jehoiakim, II. Kings, 419.
 —remains in Jerusalem, II. Kings, 462.
 —Roll of, Jeremiah II., 28-43.
 —suffering for God's word, Isaiah II., 330.
 —Tenderness of, Jeremiah I., 336.

JEREMIAH tried for heresy, Jeremiah II., 10-27.
 JEREMIAH, Greek Epistle, Jeremiah I., 220.
 JEREMIAH I., 5, Galatians, 75.
 —6, I. Kings, 125; II. Corinthians, 294.
 JEREMIAH II., 1-35, II. Kings, 376.
 —2, Ezekiel, 185; Mark, 62.
 —3, Ezekiel, 379.
 —8, Twelve Prophets II., 69.
 —10, Twelve Prophets I., 14.
 —11, Psalms III., 145.
 —16, II. Kings, 474.
 —21, Ezekiel, 128.
 —23, II. Kings, 389.
 —27, Chronicles, 95.
 —30, James, 294.
 —34, Proverbs, 26.
 —36, Chronicles, 355.—
 JEREMIAH III., 1, James, 239.
 —1-11, Song of Solomon, 45.
 —5, Twelve Prophets I., 435.
 —6-13, Ezekiel, 190.
 —12, Psalms III., 431.
 —15, 16, II. Kings, 441.
 —19, Psalms III., 146.
 JEREMIAH IV., 6, II. Kings, 376.
 —7-27, II. Kings, 377.
 —10, 11, Kings, 409.
 —13, Song of Solomon, 298.
 —19, Revelation, 313.
 JEREMIAH V., 15-17, II. Kings, 377.
 —24, James, 293.
 —30, 31, II. Kings, 373.
 —31, I. Kings, 418.
 JEREMIAH VI., 1, 22-24, II. Kings, 377.

JEREMIAH VI., 13-15, II. Kings, 373; Song of Solomon, 278.

—14, II. Kings, 450; Song of Solomon, 279.

—20, II. Kings, 396.

JEREMIAH VII., 4, 8-15, II. Kings, 397, 441; Twelve Prophets II., 25.

—7, Twelve Prophets, 248.

—10, Romans, 198.

—12, I. Samuel, 73; Chronicles, 297.

—18, II. Kings, 361; Twelve Prophets II., 38.

—21, II. Kings, 396.

—22, I. Kings, 213; Twelve Prophets I., 104.

—23, Exodus, 310; II. Kings, 396.

—31, Leviticus, 387.

JEREMIAH VIII., 1, James, 239.

—2, II. Kings, 361.

—8, II. Kings, 441; Twelve Prophets II., 25.

—10, Song of Solomon, 278.

—11, II. Kings, 450; Song of Solomon, 279.

—18, Song of Solomon, 78.

JEREMIAH IX., 1, Song of Solomon, 78.

—2, Psalms II., 160; Twelve Prophets II., 140.

—15, Revelation, 142.

—24, Romans, 47.

—33, Twelve Prophets II., 111.

JEREMIAH X., 13, Psalms III., 364.

—19, Psalms II., 377.

—23, Psalms I., 377.

—25, Psalms II., 397.

JEREMIAH XI., 3, 4, II. Kings, 393.

—19-21, II. Kings, 463.

JEREMIAH XII., 5, II. Kings, 420.

—6, II. Kings, 463.

—13, Jeremiah, 211.

JEREMIAH XIII., 27, Ezekiel, 209.

JEREMIAH XIV., 7, Song of Solomon, 315.

—9, James, 129.

—14, Peter, 285.

—18, Song of Solomon, 315.

—21, Song of Solomon, 204.

JEREMIAH XV., 1-9, II. Kings, 370.

—4, Ezekiel, 23.

—10-21, II. Kings, 466; Chronicles, 267.

—15, Psalms II., 299.

—16, Ezekiel, 48; James, 129.

JEREMIAH XVI., 5, Twelve Prophets II., 155.

—7, Ezekiel, 210.

—13, Psalms III., 421.

—18, Revelation, 307.

JEREMIAH XVII., 1, II. Corinthians, 110.

—1-4, II. Kings, 394.

—9, Leviticus, 344; II. Kings, 394; Song of Solomon, 332; Romans, 87, 371.

—15, Peter, 331.

—21, John I., 183.

—24, 25, Exodus, 309.

JEREMIAH XVIII., 23, Proverbs, 315.

JEREMIAH XIX., Matthew, 415.

—5, Leviticus, 387.

—9, II. Kings, 78.

—13, II. Kings, 361.

JEREMIAH XX., 1, Ezekiel, 437.

—1-12, I. Kings, 413.

—2, II. Kings, 432.

—7, 8, II. Kings, 410.

JEREMIAH XXI., 1, Twelve Prophets II., 47.

—1-11, II. Kings, 448.

—6, Deuteronomy, 430.

JEREMIAH XXII., 10-12, II. Kings, 415; Ezekiel, 107.

—10, 18, II. Kings, 408.

—11, II. Kings, 411.

—13-17, II. Kings, 419; Twelve Prophets II., 28, 146; James, 281.

—15, 16, II. Kings, 398; Twelve Prophets II., 26.

—17, Proverbs, 26; Peter, 306.

—23, II. Kings, 419.

—24-30, II. Kings, 433.

JEREMIAH XXIII., 1-4, Ezekiel, 309.

—5, Isaiah II., 346.

—6, II. Kings, 437; Chronicles, 144; Romans, 263.

—11, 14, Song of Solomon, 278.

—18, Romans, 317.

—23, II. Kings, 419.

—24, Ephesians, 93.

—29, II. Kings, 444.

—31-33, II. Kings, 441.

JEREMIAH XXIV., 7, Psalms II., 136.

JEREMIAH XXV., 9, II. Kings, 425, 435.

—10, Ecclesiastes, 269.

—11, 12, Ezra, 19.

—12, Daniel, 49; Twelve Prophets II., 283.

—22, Ezekiel, 260.

—26, Daniel, 200.

JEREMIAH XXV., 35, Psalms III., 407.

JEREMIAH XXVI., 6, II. Kings, 425; Chronicles, 297.

—7, Song of Solomon, 278.

—8-24, II. Kings, 300.

—9, I. Samuel, 73.

—20-23, II. Kings, 421.

—22, II. Kings, 432.

—24, II. Kings, 467; Song of Solomon, 83.

JEREMIAH XXVII., 1-8, II. Kings, 442.

—1-19, Daniel, 81.

—3, Ezekiel, 260.

—6, II. Kings, 435; Ezra, 20.

—7, Daniel, 151.

JEREMIAH XXVIII., Deuteronomy, 349.

—11, II. Kings, 443.

JEREMIAH XXIX., 2, II. Kings, 433.

—3, Song of Solomon, 83.

—4-7, Ecclesiastes, 37.

—9, I. Kings, 418.

—10, Ezra, 19.

—21-23, II. Kings, 444.

—22, Daniel, 44, 180.

—25, 29, Twelve Prophets II., 47.

—26, II. Kings, 432; Daniel, 30; Twelve Prophets I., 28.

JEREMIAH XXX., 4-11, Daniel, 319.

—9, Isaiah II., 404.

—10, Isaiah II., 244.

JEREMIAH XXXI., 1, 9, II. Corinthians, 247.

—1-34, II. Kings, 449.

—12, Isaiah II., 420.

—15-17, II. Kings, 466.

JEREMIAH XXXI., 27, Daniel, 157.

—31, 32, II. Kings, 397; Hebrews, 138.

—33, 34, II. Kings, 441; Ezekiel, 364; Acts I., 84.

—34, John Epistles, 167

JEREMIAH XXXII., 7, Acts I., 217.

—19, Daniel, 151; Twelve Prophets II., 480.

—21, Deuteronomy, 301.

—39, Psalms II., 466.

JEREMIAH XXXIII., 14-26, I. Kings, 213.

—15, Chronicles, 144.

—15 17, Ezekiel, 316.

JEREMIAH XXXIV., 8-11, II. Kings, 438.

JEREMIAH XXXV., 1-19, II. Kings, 133.

—6, 7, Deuteronomy, 323.

—19, Deuteronomy, 323.

JEREMIAH XXXVI., 1, Daniel, 46.

—12, II. Kings, 469.

—26, II. Kings, 427.

—29, II. Kings, 425.

JEREMIAH XXXVII., 3, II. Kings, 447; Twelve Prophets II., 47.

—5-7, Ezekiel, 264.

—7, 8, Song of Solomon, 292.

—11-15, II. Kings, 451.

—21, II. Kings, 452.

—30, Twelve Prophets II., 30.

JEREMIAH XXXVIII., 5, II. Kings, 439, 451.

—6, Song of Solomon, 250.

—9, II. Kings, 452.

—10, II. Kings, 455.

JEREMIAH XXXIX., 2, II. Kings, 468.

JEREMIAH XXXIX., 3, II. Kings, 331; Daniel, 51, 127.

—4, 5, Song of Solomon, 298.

—9, Ezekiel, 287.

JEREMIAH XL., 5, Song of Solomon, 83.

—12, II. Kings, 467.

JEREMIAH XLI., 1, II. Kings, 468.

—8, II. Kings, 462.

—17, Luke, 76.

—27, I. Kings, 95.

JEREMIAH XLII., 6, 7, I. Kings, 20.

—7, Song of Solomon, 81.

JEREMIAH XLIII., 4, 7, Song of Solomon, 156.

—13, II. Kings, 474.

JEREMIAH XLIV., 17, II. Kings, 292.

JEREMIAH XLV., 1-5, II. Kings, 426.

—5, Ezra, 193.

JEREMIAH XLVI., 1-12, II. Kings, 423.

—2, Daniel, 46.

—10, Peter, 327.

—27, Isaiah II., 244.

JEREMIAH XLVII., 6, II. Kings, 435.

JEREMIAH XLVIII., 11, Twelve Prophets II., 285.

—13, II. Kings, 191.

—29, 42, Isaiah I., 274; Ezekiel, 226.

—45, Numbers, 309.

JEREMIAH XLIX., 1, Ezekiel, 225.

—7, Ezekiel, 227; Twelve Prophets II., 182.

—9, 16, Twelve Prophets II., 167.

JEREMIAH XLIX., 19, II. Kings, 255.

—28, Twelve Prophets II., 23.

JEREMIAH L., 2, Ecclesiastes, 62.

—16, John Epistles, 183.

—20, Twelve Prophets I., 435.

—37, Twelve Prophets II., 111.

—44, II. Kings, 255.

JEREMIAH LI., 4, Isaiah II., 363.

—16, Psalms III., 364.

—25, Revelation, 141.

—28-57, Daniel, 220.

—30, Twelve Prophets II., 111.

—33, Daniel, 153.

—39, 57, Twelve Prophets II., 112.

—58, Twelve Prophets II., 146.

—59, II. Kings, 426.

JEREMIAH LII., 2, 3, Song of Solomon, 81.

—24, Twelve Prophets, II., 47.

—28-30, Daniel, 46.

JERICHO, Character of, Joshua, 133.

—Christ passes through, Matthew, 292-295.

—Elisha at, II. Kings, 26.

—Fate of, Joshua, 140-152.

—Plan for taking, Joshua, 136.

—The spies in, Joshua, 82-94.

—Treatment of, Joshua, 149.

JEROBOAM, Son of Nebat, I. Kings, 254-259.

—chosen King of the ten tribes, I. Kings, 273.

—Reign of, I. Kings, 286-308.

JEROBOAM II., II. Kings, 187-192.

JEROME, Acts I., x, xii, 6, 110, 194, 386; II., 4, 6, 84, 141,

251; Pastoral Epistles, 230,

260; James, 7, 31, 366, 369;

John Epistles, viii, 13, 51, 91.

JERUSALEM, Judges, 15; II. Sam-

uel, 68; Psalms III., 313;

Isaiah I., 22, 25 sq., 169 sq.,

211 sq., 231, 243, 267, 279,

368-374; II., 30, 43, 47, 72,

382, 395.

—Appeal of, Song of Solomon, 120-131, 144-155.

—becomes the Capital, II. Samuel, 70.

—belongs to all time, I. Kings, 67.

—besieged by Sennacherib, II. Kings, 34r.

—the bride of God, Isaiah II., 397.

—Christ goes to, Matthew, 286-304.

—The church of, Hebrews, 5, 85.

—City of judgment, Isaiah II., 466.

—Contrasts, Song of Solomon, 265-279.

—David flees from, II. Samuel, 229-252.

—Desolation of, Song of Solomon, 97, 107.

—destroyed, Ecclesiastes, 35; Song of Solomon, 87.

—Destruction of, Mark, 349; James, 128, 276, 407; Peter, 124.

—Fall of, II. Kings, 457-464.

—Fate of, Jeremiah I., 316.

—First reception of Christ by, Matthew, 16-18.

—Heavenly, Hebrews, 153.

—Holy City, Ezra, 317-327.

JERUSALEM, an ideal history,
 Ezekiel, 126-142.
 —its destruction prophesied,
 Ezekiel, 57-214.
 —Jesus discussed in, John I.,
 239-255.
 —Jesus rejected in, John I., 285-
 299.
 —Judah versus, Twelve Proph-
 ets II., 478-481.
 —Nehemiah rebuilds, Ezra, 210-
 246.
 —The New, Revelation, 360-374.
 —Paul at, Galatians, 83-90.
 —Paul's collections for the saints,
 I. Corinthians, 387-399.
 —The results of the deliverance
 of, Twelve Prophets II., 481-
 485.
 —The return of David, II. Sam-
 uel, 289-300.
 —Royal entry into, Matthew,
 295-306; Mark, 399-303.
 —Taken by David, II. Samuel,
 69.
 —Vain hopes of, Song of Solo-
 mon, 288-299.
 —Water supply of, I. Kings, 225.
 JESHUA, The high-priest, Ezra, 41,
 43.
 JESTING, Foolish, Ephesians,
 302, 303.
 JESUITS, Acts I., 152.
 JESUS CHRIST, Isaiah I., 80,
 142 sq., 254 sq., 328, 426.
 —Acceptance of, Genesis, 62;
 John I., 292-296.
 —Adoration of the shepherds,
 Luke, 67-79.
 —All problems solved in, Judges,
 418.

JESUS CHRIST alone sufficient,
 Exodus, 294.
 —and Adam, Romans, 143-
 155.
 —and the angels, Hebrews, 21-
 46.
 —and the barren fig tree, Mark,
 303-307.
 —and Beelzebub, Mark, 91-104.
 —and the children, Matthew, 252-
 258; 270-273.
 —and the cities of refuge, Joshua,
 334-336.
 —and the common people, Twelve
 Prophets I., 415.
 —and the disciples, Mark, 247-
 254; Luke, 190-192, 280-293.
 —and the forty days, Acts I.,
 23-42.
 —and the Gentiles, Mark, 195-
 200.
 —and God's purpose concerning
 the world, Genesis, 14.
 —and His blood a plea for mercy,
 Genesis, 40.
 —and His bride, Ephesians, 366-
 379.
 —and Isaiah liii, Isaiah II., 366.
 —and Joseph, Genesis, 336, 353.
 —and Joshua, Joshua, 20, 248,
 325.
 —and prayer, Luke, 177-194.
 —and purity, Mark, 190-194.
 —and rewards, Matthew, 279-
 285.
 —and the rich young man, Mat-
 thew, 273-279; Mark, 274-
 281.
 —and the Sabbath, Mark, 66-70.
 —and the Sadducees, Mark, 330-
 336.

JESUS CHRIST and the sayings of James, James, 308-314.
 —and the shadow of the cross, Matthew, 142-172.
 —and the Syro-phoenician woman, Matthew, 206-210.
 —and tradition, Mark, 184-189.
 —and the tribute money, Mark, 325-330.
 —and the woman of Samaria, John I., 129-143.
 —and the woman taken in adultery, John I., 257-270.
 —announces his departure, John II., 107-119.
 —anointed by Mary, Matthew, 382-284; Mark, 359-363.
 —*Anointed One*, Leviticus, 203.
 —anointing of the feet, Luke, 209-224; John II., 1-16.
 —appears at the sea of Galilee, John II., 381-396.
 —arrest of, Matthew, 403-407; Mark, 401-406; Luke, 381; John II., 261-271.
 —as a bringer of good news, Isaiah II., 439.
 —as creator, Hebrews, 9.
 —as first begotten, Hebrews, 26.
 —as an ideal only, John Epistles, 48.
 —as leader, Hebrews, 38.
 —as theocratic King, Hebrews, 26, 179.
 —Ascension, Matthew, 446-450; Mark, 442-445.
 —ascension of, Acts I., 43-60.
 —attractive force of the cross, John II., 45-61.
 —authority of, Chronicles, 302.

JESUS CHRIST baptized, Matthew, 31-38; Mark, 6-13; Luke, 96-104.
 —before Pilate, Matthew, 416-420; Mark, 418-424; Luke, 391-393; John II., 295-317.
 —beginning of the Gospel, Mark, 1-5.
 —begins His Galilean ministry, Matthew, 48-56; Luke, 128-147.
 —bequest of peace, John II., 157-171.
 —born in Bethlehem, Luke, 62.
 —brand of, Galatians, 448-459.
 —bread of life, Exodus, 247; John I., 207-222.
 —brother, Exodus, 19.
 —calls the first disciple, Matthew, 52-56; Mark, 17-20; Luke, 162-176; John I., 53-60.
 —Captives of, II. Corinthians, 84-98.
 —Character of, Ephesians, 288.
 —cleanses the temple, John I., 85-98.
 —Coming of, Matthew, 1-12; Hebrews, 195.
 —comprehension, Ephesians, 183-196.
 —Confession of, Mark, 216-221.
 —conflict in the temple, Matthew, 304-338; Mark, 307-310.
 —crisis in Galilee, Matthew, 186-218; John I., 223-238.
 —Crucifixion of, Psalms I., 210-225; Matthew, 376-428; Mark, 424-431; Luke, 376, 396-399; John, 319-347.
 —Cup and baptism, Mark, 287-292.

JESUS CHRIST, David's Lord,
 Mark, 341-343.
 —Day of, Thessalonians, 185-200.
 —Dead in, Thessalonians, 169-184.
 —Death of, Mark, 431-436; I. Corinthians, 42-45; Galatians, 153-160; Hebrews, 37, 93.
 —declares Himself, John I., 145-158.
 —Denial of, I. Samuel, 119.
 —Did Balaam prophesy of? Numbers, 310.
 —Discerning scribe and, Mark, 337-340.
 —disciples sent forth, Matthew, 132-141.
 —discussed in Jerusalem, John I., 239-255.
 —Divinity of, Pastoral Epistles, 268, 269, 283, 429.
 —doctrine of offences, Mark, 254-262.
 —Effects of the peace, word, and name of, Colossians, 320-334.
 —effulgence of God's glory, Hebrews, 12.
 —emancipator, Exodus, 53, 282.
 —*emptied Himself*, Philippians, 217-220.
 —entry into Jerusalem, John II., 17-28.
 —Epiphanies of, Pastoral Epistles, 260, 269.
 —Example of, Romans, 393-399.
 —exerted personal influence, John Epistles, 118-132.
 —Experience of all culminates in, Exodus, 81.

JESUS CHRIST, Faith in, fundamental, Matthew, 221-227.
 —The Father seen in, John II., 135-156.
 —The Father's gifts through, Colossians, 54-69.
 —Following, John I., 236-238.
 —foot washing, John II., 73-88.
 —forty days, Matthew, 438-446.
 —foundation of the church, II. Corinthians, 35-46.
 —founding of the church, Matthew, 219-250.
 —Friends of, Mark, 99-104.
 —Friendship of, I. Samuel, 328; II. Samuel, 65, 349.
 —Fulness of God in, Colossians, 194, 198.
 —Glory of, Colossians, 70-84.
 —God's will first with Him, Isaiah II., 298.
 —goes to Jerusalem, Matthew, 286-304; Mark, 299-303.
 —good shepherd, John I., 319-334.
 —great high priest, Hebrews, 68-79.
 —great interpreter, Genesis, 353.
 —great shepherd, Hebrews, 328.
 —healer, Numbers, 249.
 —heir of Abraham, Genesis, 163.
 —His example of service, Isaiah II., 284, 285, 305.
 —His reception, Matthew, 13-23.
 —His testimony as to his uniqueness, Isaiah II., 283, 369.
 —His trust in God, Hebrews, 40.
 —historical, Numbers, 88.
 —in Egypt, Matthew, 21.
 —in Gethsemane, Matthew, 398-403; Mark, 389-401.

JESUS CHRIST in solitude, Mark, 38-41.
 —incapable of sin, Hebrews, 72.
 —Incarnation of, John I., 3-17.
 —intercessory prayer, John II., 243-260.
 —James' idea of, James, 111-119.
 —Jeremiah and, Jeremiah II., 367-372.
 —a Jew, Isaiah II., 249.
 —Knowledge of, Philippians, 199-216.
 —Lamb of God, Exodus, 267.
 —Last days in Perea, Matthew, 267-285.
 —Last words at Capernaum, Matthew, 249-266.
 —Last words of, John II., 227-242.
 —life giver and judge, John I., 189-205.
 —light, Numbers, 83.
 —light of the world, John I., 271-283.
 —Lord's supper instituted, Matthew, 392-395; Mark, 374-383.
 —Martyrs for the word of God, Isaiah II., 285, 331.
 —Measure of the gift of, Ephesians, 227-243.
 —Measure of the love of, II. Corinthians, 186-197.
 —Meditation of, Job, 121.
 —meets our needs, Ecclesiastes, 332-335.
 —Mind of, Philippians, 95-130.
 —Miracles of, Matthew, 105-131; Mark, 24-38, 129-161; Luke, 255-280.

JESUS CHRIST, Miracles of, not creative, Exodus, 125.
 —more worthy than Moses, Hebrews, 55.
 —name, Matthew, 10, 12.
 —New covenant ratified in the death of, Hebrews, 158-178.
 —Not servants but friends of, John II., 191-201.
 —on mount Zion, Revelation, 238-245.
 —our King, Proverbs, 331.
 —our passover, I. Corinthians, 120-127.
 —our thank offering, Leviticus, 148.
 —our wisdom, Proverbs, 22, 128.
 —Parables of, Matthew, 173-185; Mark, 105-129.
 —Piety of, Hebrews, 77.
 —Preaching of, Job, 276.
 —Pre-existence of, John II., 234, 235.
 —Preparation for, Job, 265, 404.
 —Priesthood of, Mark, 445, 446.
 —Prophecy on the Mount of Olives, Matthew, 339-375; Mark, 346-358.
 —prophesied by Jacob, Genesis, 434.
 —purpose of reconciliation, Colossians, 100-115.
 —Reception of, John I., 21-31.
 —Reconciliation of, Colossians, 85-99.
 —Redeemer, Job, 242, 404.
 —Rejected in his own country, Mark, 162-166.
 —Rejected in Jerusalem, John I., 285-299.

JESUS CHRIST requires submission, Genesis, 380.
 —Results of the high priesthood of, Hebrews, 182-195.
 —Results of the death of, John II., 55-61.
 —Results of his manifestation, John II., 63-71.
 —Resurrection, Matthew, 429-438; Mark, 437-441; Luke, 400-415; John II., 349-362.
 —Resurrection of, I. Corinthians, 325-354.
 —The resurrection and the life, John I., 351-367.
 —Reticence of the records, Matthew, 13-15.
 —Return of, Hebrews, 188.
 —revealed as a son, Hebrews, 3-17.
 —revealer of God, Numbers, 92.
 —Rock, I. Corinthians, 233-235.
 —Sacrifice of, Genesis, 36, 66; Judges, 251; Job, 62.
 —the scape-goat, John I., 369-386.
 —The Sermon on the Mount, Matthew, 57-104.
 —Servant of the Lord by Paul after, Isaiah II., 287.
 —Servant of the Lord in Acts, Isaiah II., 286.
 —Sin-bearing of, Numbers, 126.
 —slain for us, Leviticus, 44 sq.
 —Sole headship of, Numbers, 210.
 —the Son of God, John I., 335-349.
 —Sonship of, John I., 197.
 —Spirit of, and the flesh, Galatians, 347-360.

JESUS CHRIST, The Spirit witnesses to, John II., 203-225.
 —Spotless victim, Hebrews, 56.
 —suffered outside the gate, Leviticus, 148.
 —Teaching with authority, Mark, 20-23.
 —Temptation of, Deuteronomy, 205, 206; Matthew, 39-47; Mark, 13-16; Luke, 105-127.
 —Testimony of John the Baptist, John I., 33-52.
 —Testimony to the Pentateuch, Leviticus, 9 sq.
 —Transfiguration of, Matthew, 232-242; Mark, 228-235; Luke, 190-192, 280-293.
 —Trial before the Council, Matthew, 407-410, 412; Mark, 407-413; Luke, 383, 387-390.
 —The true leader, Numbers, 109.
 —true man, Hebrews, 167.
 —typified by David, I. Samuel, 261, 427; II. Samuel, 65, 349.
 —typified in Jacob's dream, Genesis, 287.
 —Unchangeable, Hebrews, 164.
 —unites all revelations of God, Hebrews, 8.
 —use of Jonah, Twelve Prophets II., 507-509.
 —Victory of, Ezra, 404.
 —Way, the truth, and the life, John II., 121-133.
 —What God wrought in, Ephesians, 81-94.
 JESUS WHICH IS CALLED JUS-TUS, Colossians, 389.
 JETHRO, Exodus, 259-263; Numbers, 104.

JEWS, and faith of Gentiles, Romans, 264-267.
 —at Athens, Acts II., 308.
 —At Ephesus, Acts II., 427.
 —Claims of the, Romans, 78-83.
 —hospitality to early church, Acts II., 212.
 —not subject to disease, Leviticus, 294.
 —Paul and the conscience of the, Romans, 36-66.
 —Paul's impeachment of the, Thessalonians, 83-98.
 —Responsibility and guilt of the, Romans, 67-77.
 —Unbelief of the, Romans, 244-249.
 JEZEBEL and Ahab, I. Kings, 347-356.
 —and Naboth, I. Kings, 478.
 —Death of, II. Kings, 124.
 —Elijah flees from, I. Kings, 404-414.
 —Jehu and, II. Kings, 120.
 —Jehu and the name of, II. Kings, 118.
 —Persecutions of, I. Kings, 356.
 JOAB, adheres to David, II. Samuel, 224.
 —and the return of Absalom, II. Samuel, 210, 212.
 —assassinates Abner, II. Samuel, 52.
 —at the head of David's army, II. Samuel, 127.
 —Character of, II. Samuel, 28; I. Kings, 96-99.
 —defeats Sheba, II. Samuel, 322.
 —defeats the Syrians, II. Samuel, 154.
 —kills Absalom, II. Samuel, 272.

JOAB, kills Amasa, II. Samuel, 320.
 —slain, I. Kings, 111-113.
 —superseded by Amasa, II. Samuel, 292.
 JOASH, King of Israel, II. Kings, 178-186.
 JOASH, King of Judah, Chronicles, 403-412.
 —comes to the throne, II. Kings, 149.
 —End of the reign of, II. Kings, 166.
 JOB, Pastoral Epistles, 76, 77, 192.
 —Elihu and, Job, 341-377.
 —Endurance of, James, 294-301.
 —a historical personage? Job, 22.
 —Home of, Job, 20.
 —made priest, Job, 410.
 —Religion of, Job, 24-28.
 —replies to Eliphaz, Job, 116-134, 201-214, 281-297.
 —replies to Bildad, Job, 141-153, 222-242, 302-312.
 —replies to Zophar, Job, 162-184, 253-265.
 —speaks, Job, 85-98, 320-337.
 —The time of, Job, 31.
 —The trial of, II. Samuel, 4.
 —Trials of, Job, 50-66.
 —Wife of, Job, 75-77.
 JOB, The Book, The author and his work, Job, 3-18.
 —Autobiographical, Job, 7, 411.
 —Characters of the book, James, 297.
 —Coincidences with, James, 267, 281, 291.
 —Inspiration of, Job, 122.
 —Logic of, Job, 295.

JOB, Main controversy of, Job, 101.
 —not pure history, James, 299.
 —a poem of the soul, Job, 3.
 —Poetical art of, Job, 5.
 —place in the canon, Job, 27.
 —Precursors of, Job, 3.
 —prepares for Christ, Job, 265, 404.
 —a protest, Chronicles, 363.
 —Providence and, Deuteronomy, 204.
 JOB I., 6, Daniel, 179.
 —6-12, Song of Solomon, 220.
 —7, Peter, 224.
 —9-11, Leviticus, 270.
 —21, II. Kings, 317.
 JOB II., 1-7, Song of Solomon, 220.
 —4, 5, Leviticus, 270.
 —13, Jeremiah I., 293.
 JOB III., 19, Psalms II., 481.
 JOB IV., 16, Psalms II., 418.
 JOB V., 13, James, 295.
 —23, Psalms II., 316.
 JOB VII., 1, 2, James, 281.
 —6, Daniel, 258; James, 291.
 —10, Psalms III., 107.
 —17, 18, Psalms I., 73.
 JOB VIII., 9, Chronicles, 317.
 JOB IX., 9, Twelve Prophets, 167.
 —12, Daniel, 202.
 —26, Revelation, 72, 144.
 —27, Jeremiah I., 184.
 JOB X., 3, Psalms III., 294.
 —8, Twelve Prophets I., 341.
 —11, Psalms III., 387.
 —20, Jeremiah I., 184.
 —21, Jeremiah I., 82.
 JOB XI., 20, Psalms III., 407.

JOB XII., 11, Jeremiah I., 196.
 —21, 24, Psalms III., 167, 168.
 —22, Daniel, 151.
 JOB XIII., 15, Peter, 195.
 JOB XIV., 1, Galatians, 250; John Epistles, 153.
 —3, Twelve Prophets II., 480.
 —10, Jeremiah I., 230.
 —15, Twelve Prophets II., 59.
 JOB XV., 15, Daniel, 191.
 JOB XVII., 3, II. Kings, 135.
 —5, Jeremiah I., 423.
 JOB XIX., 13, Twelve Prophets I., 321.
 JOB XX., 15, II. Kings, 224.
 —29, Twelve Prophets II., 56.
 JOB XXI., 14, I. Samuel, 79.
 —33, Jeremiah I., 94.
 JOB XXIV., 5, Jeremiah I., 97; Twelve Prophets II., 368.
 —11, Twelve Prophets II., 247.
 —13, Isaiah II., 420.
 —22, Psalms I., 270.
 JOB XXVI., 12, II. Kings, 301.
 JOB XXVII., 12, Jeremiah I., 80.
 —15, 16, Ecclesiastes, 140; Twelve Prophets II., 56.
 JOB XXVIII., 3, Psalms I., 229.
 —12, James, 192.
 —23, 28, I. Kings, 132.
 JOB XXIX., 12, Psalms, 316.
 —14, Twelve Prophets II., 294.
 JOB XXX., 9, Psalms II., 299.
 JOB XXXI., 30, Jeremiah I., 265.
 —37, Jeremiah I., 423.
 JOB XXXIII., 20-22, Psalms III., 165.
 JOB XXXV., 15, Twelve Prophets I., 322.
 JOB XXXVII., 2, Twelve Prophets II., 150.

JOB XXXVIII., 1, II. Kings, 22.
 —4, Jeremiah I., 239.
 —7, Daniel, 202.
 —16, 17, Daniel, 238.
 —22, 23, Exodus, 153.
 JOB XXXIX., 25, Jeremiah I., 175.
 JOB XL., 4, Romans, 89.
 JOB XLI., 5, 6, Romans, 268.
 —10-13, Psalms I., 172.
 JOB XLII., 1-6, Romans, 107.
 —5, 6, James, 248.
 —10, Psalms I., 131.
 —12, Twelve Prophets I., 402.
 JOEL, Dr., on Daniel, Daniel, 37, 38, 100.
 JOEL, The Book, Twelve Prophets II., 373-436.
 —Text of, Twelve Prophets II., 397.
 JOEL II., 1-11, Exodus, 159.
 —2, Daniel, 320.
 —2, 10, 30, 31, Jeremiah I., 227.
 —3, Revelation, 146.
 —4-10, Revelation, 146.
 —7, Proverbs, 389.
 —9, Jeremiah I., 203.
 —11, 32, Peter, 327.
 —13, Ezekiel, 363.
 —23, James, 293.
 —28, Ezra, 75; Peter, 33.
 —30, 31, Revelation, 105.
 JOEL III., 4, Jeremiah II., 249.
 —7, Ezekiel, 152.
 —12, 13, Revelation, 255.
 —15, Jeremiah I., 227; Revelation, 105.
 —18, Jeremiah I., 85.
 JOHANAN, Son of Kareah, II. Kings, 469, 470.
 —Jeremiah II., 187-196.

JOHANNES SCOTUS, Acts II., 318.
 JOHN THE BAPTIST, and the book of Isaiah, Isaiah II., 282.
 —and Herod, Mark, 172; Luke, 103.
 —baptizes Christ, Matthew, 31-38; Mark, 6-13.
 —Death of, Matthew, 186-191.
 —Disciples of, Acts II., 342-344.
 —the herald of Christ, Matthew, 24-30; Luke, 80-104.
 —imprisoned, Matthew, 49.
 —in doubt, Matthew, 143-148.
 —Seeming failure of, Matthew, 52.
 —Success of, analyzed, Luke, 92.
 —Testimony of, John I., 33-52.
 JOHN, The evangelist, Mark, 84.
 —and Paul, Galatians, 126.
 JOHN, TEACHING, Birth and victory, John Epistles, 223-235.
 —Boldness in the day of judgment, John Epistles, 210-219.
 —extent of the Atonement, John Epistles, 102-105.
 —The Gospel as a Gospel of witness, John Epistles, 236-240.
 —Influence of Christ, John Epistles, 118-132.
 —Knowing all things, John Epistles, 166-178.
 —Lofty ideals perilous unless applied, John Epistles, 188-203.
 —Missions and the Atonement, John Epistles, 106-116.
 —Quietness of true religion, John Epistles, 300-309.
 —sin unto death, John Epistles, 254-259.

- JOHN, TEACHING, Theology and life in the second Epistle, John Epistles, 282-296.
- The truism with no exception, John Epistles, 260-273.
- Vanity of the world, John Epistles, 149-163.
- witness of men and the resurrection, John Epistles, 241-253.
- The world which we must not love, John Epistles, 136-148.
- JOHN, The Gospel, Analysis and theory of, John Epistles, 80-87.
- Coincidences with, James, 313.
- Conclusion of, John II., 418-427.
- Historical not Ideological, John Epistles, 88-99.
- Purpose of, John I., ix-xiii.
- JOHN I., 1, Mark, 354; Hebrews, 16.
- 3, John Epistles, 138.
- 3, 18, Proverbs, 119.
- 4, John Epistles, 189; Revelation, 201.
- 4, 9, 15, 16, Galatians, 157.
- 5, Revelation, 199, 349.
- 7, Revelation, 12.
- 9, Matthew, 71; Revelation, 12.
- 10, Ephesians, 125.
- 12, 13, Twelve Prophets, 292.
- 13, James, 147; Revelation, 200.
- 14, Exodus, 375; James, 115; Peter, 239; John Epistles, 33, 89; Revelation, 128, 164, 224.
- 16, Ephesians, 93; Revelation, 164.
- 17, Hebrews, 235.
- 18, John Epistles, 282.
- JOHN I., 19-27, Matthew, 308; John Epistles, 28.
- 23, Isaiah II., 6.
- 26, John Epistles, 227.
- 29, Leviticus, 34.
- 31, Revelation, 234.
- 36, Revelation, 79.
- 44, Luke, 157.
- 45, Revelation, 78.
- 51, Revelation, 385.
- JOHN II., 1-11, Revelation, 322.
- 2, John Epistles, 17.
- 4, Revelation, 135.
- 6, 9, John Epistles, 227.
- 9, John Epistles, 28.
- 11, Peter, 239.
- 12, James, 28, 32.
- 17, James, 198.
- 19-21, Leviticus, 187; Mark, 220; Pastoral Epistles, 358.
- 21, Galatians, 252; John Epistles, 82.
- 22, Revelation, 164.
- JOHN III., 2, John Epistles, 30.
- 5, Pastoral Epistles, 286; John Epistles, 28, 184, 226, 227, 239.
- 8, Chronicles, 69.
- 13, Mark, 11; Acts II., 419.
- 16, Acts I., 257; Ephesians, 111; James, 228; John Epistles, 137.
- 18, 19, II. Corinthians, 151.
- 19, Revelation, 381.
- 20, Leviticus, 114.
- 21, John Epistles, 55.
- 23, Joshua, 297.
- 24, 25, John Epistles, 92.
- 26, Mark, 17.
- 27, Pastoral Epistles, 274.
- 28, 29, Revelation, 322.

JOHN III., 9, Song of Solomon, 45; Matthew, 123; Revelation, 113.

—33, Ephesians, 53.

—34, Leviticus, 203.

—36, John Epistles, 206.

JOHN IV., 6-16, John Epistles, 227.

—10, Jeremiah I., 86.

—12, II. Kings, 258.

—13, 14, Revelation, 128.

—14, Revelation, 388.

—20, II. Kings, 259.

—21, 23, Ezra, 54; Jeremiah II., 372; Galatians, 435, 438.

—22, Romans, 249.

—24, Romans, 301, 305; Revelation, 355.

—26, Pastoral Epistles, 358.

—27, II. Kings, 45.

—32, Revelation, 234.

—34, John Epistles, 127.

—39, John Epistles, 206.

—46, Luke, 200; John Epistles, 28.

—52, Matthew, 294.

JOHN V., 1, Ezra, 403; John Epistles, 29.

—3, John Epistles, 227.

—4, Acts I., 405, 406.

—11, John Epistles, 137.

—17, Exodus, 311.

—18, Galatians, 250.

—19, Revelation, 2, 10, 253.

—20, Mark, 354; John Epistles, 62.

—21, 29, John Epistles, 213, 214.

—24, II. Corinthians, 178; Ephesians, 106.

JOHN V., 25, Ezekiel, 351; Revelation, 341; Ephesians, 335.

—26, Hebrews, 14.

—27, Revelation, 15, 136.

—27, 29, Mark, 51; Romans, 65.

—28, Revelation, 341.

—30, Revelation, 254.

—31, 39, John Epistles, 30.

—38, John Epistles, 206.

—39, Proverbs, 304; Pastoral Epistles, 392.

—39-46, Romans, 14.

—40, Romans, 281.

—43, John Epistles, 168.

—46, 47, Leviticus, 9, 43; Romans, 270; Hebrews, 236.

JOHN VI., 4, Matthew, 192.

—15, Matthew, 296.

—21, Revelation, 203.

—27, Ephesians, 53; Revelation, 115.

—28, 29, 30, John Epistles, 62.

—31, Luke, 151; John Epistles, 137.

—32, Exodus, 244.

—33, 55, 57, Leviticus, 96; Mark, 380.

—35, John Epistles, 206.

—36, 40, John Epistles, 82.

—38, Leviticus, 184.

—39, 40, 44, Galatians, 311; Revelation, 346.

—45, Hebrews, 139.

—51, 52, Leviticus, 96; Hebrews, 322; John Epistles, 139.

—54, Mark, 220, 226.

—62, Peter, 21.

—67, 70, Mark, 89.

—69, Mark, 32.

JOHN VI., 70, Matthew, 134; John Epistles, 183.

JOHN VII., 1, Peter, 182; John Epistles, 125.

—3, 4, James, 34.

—4, Revelation, 173.

—5, Jeremiah I., 269; James, 29, 34.

—7, James, 230.

—10, James, 33, 34.

—17, Thessalonians, 43; Peter, 247.

—27, 28, James, 374.

—32, Leviticus, 10.

—37, Numbers, 358; John Epistles, 29, 82, 227.

—37, 38, Revelation, 128.

—47, James, 96; John Epistles, 293.

—48, Peter, 96.

—50, 51, Matthew, 408, 431.

—70, John Epistles, 183.

JOHN VIII., 1, Proverbs, 133.

—12, Matthew, 67; Revelation, 126, 181.

—12-35, John Epistles, 125.

—14, James, 334.

—18, John Epistles, 30.

—23, James, 229.

—28, Thessalonians, 45.

—31-44, Galatians, 233.

—33, Jeremiah I., 124; Galatians, 181, 295.

—35, Galatians, 297.

—38, Peter, 71.

—41-44, Ephesians, 104.

—44, Jeremiah I., 363; Pastoral Epistles, 78; Peter, 289; John Epistles, 189; Ephesians, 400; John Epistles, 183; Revelation, 201.

JOHN VIII., 56, Romans, 107; Pastoral Epistles, 327; Hebrews, 229; Revelation, 102.

—58, Proverbs, 119.

—59, Peter, 182.

JOHN IX., 5, Matthew, 67.

—7, John Epistles, 29, 227.

—24, Jeremiah I., 287.

—25, Peter, 102.

—34, Revelation, 174.

—35, Romans, 17; Revelation, 175, 305.

—41, Galatians, 258; James, 271.

JOHN X., 1, Jeremiah I., 203.

—1-18, Leviticus, 55; Revelation, 167.

—4, Peter, 208.

—7, Revelation, 305.

—10, Romans, 179; Revelation, 94.

—11, James, 130.

—16, Ephesians, 135; Revelation, 298.

—17, 18, Pastoral Epistles, 356.

—18, Leviticus, 213; Hebrews, 77.

—20, John Epistles, 183.

—22, Daniel, 246; Acts I., 173.

—28, Philippians, 25; James, 465.

—34-38, Psalms II., 427.

—37, John Epistles, 206.

—38, James, 334.

JOHN XI., 1, Luke, 308.

—5, Luke, 308.

—13, John Epistles, 82.

—16, John Epistles, 94, 309.

—25, James, 334; John Epistles, 206; Revelation, 342.

—33, Pastoral Epistles, 136.

—34, Mark, 394.

JOHN XI., 52, Ephesians, 135.

JOHN XII., 1, Matthew, 377.

—2, Luke, 308.

—6, Luke, 379.

—16, Galatians, 12.

—24, Leviticus, 459.

—20-34, John Epistles, 6.

—26, Galatians, 256.

—27, Mark, 395; Pastoral Epistles, 136; Revelation, 135.

—28, John Epistles, 30.

—31, Matthew, 420; Galatians, 434; James, 229; Revelation, 208; Ephesians, 400; Peter, 224.

—32, Matthew, 432; Peter, 102.

—34, Daniel, 248.

—35, John Epistles, 131.

—36-38, Revelation, 239.

—37-40, Exodus, 170.

—38, Isaiah I., 6.

—41, Romans, 15.

—48, Peter, 59.

—49, 50, Leviticus, 56; Philip-
pians, 121.

JOHN XIII., 1-6, John Epistles,
126, 227.

—1, 14, John Epistles, 29, 80.

—2, John Epistles, 183; Revela-
tion, 119.

—4, Peter, 215.

—7, Peter, 258.

—8, Peter, 49.

—21, Pastoral Epistles, 137.

—23, Pastoral Epistles, 58.

—25, 26, Matthew, 390.

—27, John Epistles, 183.

—29, Matthew, 391.

—30, Matthew, 391; John Epis-
tles, 4, 34, 97.

—35, Galatians, 354.

JOHN XIV., 1, John Epistles,
139.

—3, Hebrews, 296; Revelation,
253.

—6, 9, Hebrews, 14; Revelation,
193.

—12, Acts I., 128.

—14, John, 30.

—16, Galatians, 253; John Epis-
tles, 115.

—17, Galatians, 254.

—18, Revelation, 390.

—19-21, John Epistles, 244, 252;
Revelation, 342.

—20, Revelation, 370.

—23, Romans, 371; Ephesians,
89; Philippians, 205; John
Epistles, 177.

—26, Peter, 260; John Epistles,
172.

—27, Leviticus, 235; Song of
Solomon, 261; Galatians, 383;
Revelation, 6, 131.

—30, Ephesians, 102, 400;
James, 230; Peter, 299; Rev-
elation, 225.

JOHN XV., 2, Revelation, 39.

—3, Peter, 367.

—5, 6, Galatians, 308; Revela-
tion, 214.

—8-11, Galatians, 381.

—12-17, John Epistles, 188.

—14, Proverbs, 236; John Epis-
tles, 309.

—15, Galatians, 249; James,
161.

—16, Romans, 325; Pastoral
Epistles, 60, 219.

—18, 19, James, 230; John Epis-
tles, 138.

—19, Revelation, 214.

JOHN XV., 20, Pastoral Epistles, 423; Revelation, 11, 46.
 —22, James, 272.
 —25, Psalms II., 298.
 —26, John Epistles, 30, 115.
 —26, 27, Ephesians, 153; John Epistles, 28; Revelation, 387.
 —27, John Epistles, 29.
 JOHN XVI., 2, James, 181; Revelation, 11.
 —7, Galatians, 253; John Epistles, 115.
 —8, Peter, 143.
 —11, Galatians, 434; Ephesians, 400; Revelation, 208.
 —13, Romans, 310; Revelation, 165.
 —14, 15, Peter, 11, 12.
 —16, Luke, 141.
 —23, James, 330.
 —30, II. Corinthians, 175.
 —32, I. Kings, 419; Pastoral Epistles, 423.
 —33, John Epistles, 233; Revelation, 177, 225.
 JOHN XVII., 3, Romans, 45; Revelation, 377.
 —4, Peter, 174; Revelation, 182, 318.
 —5, Hebrews, 37; Peter, 71.
 —6, 10, Romans, 409.
 —10, Galatians, 11.
 —11, Revelation, 12.
 —12, Revelation, 123.
 —13, Revelation, 131.
 —14, Ephesians, 428.
 —15, 16, Revelation, 225.
 —18, Thessalonians, 45.
 —19, Leviticus, 57; Ephesians, 369; Peter, 151.
 —20-23, Galatians, 239.

JOHN XVII., 21, Ephesians, 150; John Epistles, 188.
 —22, Ephesians, 208; Revelation, 348, 370.
 —24, Leviticus, 235; Galatians, 256; John Epistles, 137.
 JOHN XVIII., 13, Luke, 383.
 —15, Matthew, 407.
 —23, Leviticus, 484.
 —28, Revelation, 328.
 —29-38, Matthew, 416.
 —30, Peter, 190.
 —31, Acts II., 32.
 —33, Revelation, 33.
 —38, Matthew, 421.
 JOHN XIX., 5, John Epistles, 34, 97.
 —11, Pastoral Epistles, 274; James, 255; Peter, 88.
 —12, Twelve Prophets I., 115; Revelation, 231.
 —23, 24, Matthew, 423.
 —24, 28, Pastoral Epistles, 392.
 —25, James, 26, 27.
 —26, Pastoral Epistles, 58.
 —27, John Epistles, 26, 29.
 —30, Revelation, 80, 182.
 —31, Matthew, 387.
 —34, John Epistles, 29, 199, 227.
 —35-37, John Epistles, 30, 89; Revelation, 377.
 —36, Exodus, 267; Revelation, 79.
 JOHN XX., 5, 11, Peter, 38.
 —9, Luke, 405.
 —10, 11, John Epistles, 251.
 —11, James, 107.
 —16, John Epistles, 251.
 —17, James, 29; Peter, 18.
 —20, John Epistles, 26.

JOHN XX., 21-23, Matthew, 439;
Revelation, 210.

—22, Galatians, 70.

—23, James, 343.

—27, James, 102; John, 82.

—28, Romans, 15, 262.

—29, Romans, 345.

—30, 31, John Epistles, 242.

JOHN XXI., 1, 8, John Epistles,
29.

—7, Pastoral Epistles, 58; John
Epistles, 7.

—12, John Epistles, 247.

—15-17, Matthew, 437, 439.

—17, Peter, 24.

—18, Peter, 260.

—22, Revelation, 243.

—24, John Epistles, 302.

—25, James, 185.

JOHN, The Epistles, John Epis-
tle, v-ix.

JOHN, First Epistle, and the Gos-
pel of John, John Epistles, 21-
38.

—General rules for its inter-
pretation, John Epistles, 75-
78.

—Image of St. John's soul in,
John Epistles, 54-74.

—Polemical element in, John
Epistles, 39-53.

—Surroundings, John Epistles,
3-20.

—Texts and Versions, John Epis-
tles, 79-100, 101, 117, 133,
134, 164, 179, 185, 204, 207,
220, 274.

I. JOHN I., 1, John, 1, 29; Peter,
263.

—6, Galatians, 354.

—7, Leviticus, 34, 135.

I. JOHN I., 8, Romans, 191;
Pastoral Epistles, 48; James,
96.

—9, Ezra, 141; Song of Solomon,
241; James, 339.

I. JOHN II., Philippians, 41.

—1, James, 168.

—8, Revelation, 78.

—14, Peter, 58.

—15, 16, Acts I., 257; James,
229; Revelation, 225.

—17, Jeremiah I., 239; Gala-
tians, 30; James, 230.

—18, Leviticus, 127; Pastoral
Epistles, 374, 376, 378; James,
279, 446; Peter, 164; Revela-
tion, 215, 236.

—19, Mark, 258; Revelation, 215.

—20, Leviticus, 203, 216; II.
Corinthians, 50; Ephesians,
256.

—22, 23, Pastoral Epistles, 48,
302.

—24, James, 121.

—26, James, 96.

—29, Proverbs, 159, 162.

I. JOHN III., 2, Galatians, 230.

—3, Thessalonians, 31.

—4, Leviticus, 444; Galatians,
150; Pastoral Epistles, 48.

—7, 10, Proverbs, 159; James,
96.

—8, Matthew, 165; Ephesians,
104, 400; Pastoral Epistles,
78.

—9, Revelation, 348.

—10, Ephesians, 400.

—12, Hebrews, 223; Peter, 157;
Revelation, 201.

—15, James, 222.

—16, Galatians, 380, 397.

I. JOHN III., 19, Ephesians, 248; Hebrews, 226.

—24, Ephesians, 53.

I. JOHN IV., 1, Ezra, 268; Ephesians, 54; Revelation, 229.

—1, 2, 3, Deuteronomy, 351.

—2, 3, Pastoral Epistles, 48.

—3, Pastoral Epistles, 376.

—7, Romans, 342; Galatians, 161.

—9, 10, Galatians, 380.

—10, Leviticus, 227.

—14, 16, Galatians, 432; James, 229.

—15, Ephesians, 250.

—16, Romans, 137.

—20, James, 132, 231; Peter, 249.

I. JOHN V., 1, 5, Pastoral Epistles, 48.

—4, 18, Revelation, 208, 209.

—6, Leviticus, 354.

—16, Mark, 96.

—18, James, 244; Revelation, 348.

—20, 21, Revelation, 243.

II. JOHN, 7, Pastoral Epistles, 48.

—8, Matthew, 284; Romans, 109.

III. JOHN, 2, James, 224.

—7, Romans, 347; James, 130.

—9, Pastoral Epistles, 337; James, 378.

JOHN'S EVE, St., Acts II., 335.

JOHNSON, Dr. Samuel, Colossians, 342.

JONADAB and Amnon, II. Samuel, 195.

—Jehu and, Deuteronomy, 322.

—Laws of, Jeremiah II., 46.

JONAH, Numbers, 226; Acts II., 119.

—and the great fish, Twelve Prophets II., 523.

—and the repentance of Nineveh, Twelve Prophets II., 529-535.

—refuses to go to Nineveh, Exodus, 75; Twelve Prophets II., 514-522.

JONAH, The Book, Twelve Prophets II., 491-541.

—Character of, Twelve Prophets II., 498-500.

—Date of, Twelve Prophets II., 496-498.

—Our Lord's use of, Twelve Prophets II., 507-509.

—Purpose of, Twelve Prophets II., 500-507.

—Unity of, Twelve Prophets II., 509-513.

JONAH I., 5, John Epistles, 107.

—6, Ephesians, 335.

JONAH III., 3, II. Corinthians, 294.

—6, Jeremiah I., 293.

JONATHAN, Son of Abiathar, I. Kings, 90.

JONATHAN, Acts II., 30.

—and David, I. Samuel, 292, 317-328.

—condemned to death by Saul, I Samuel, 238.

—David's lament, II. Samuel, 1-13.

—eats honey, I. Samuel, 234.

—exploit at Michmash, I. Samuel, 217-228.

—Son of Saul attacks Geba, I. Samuel, 207.

JONATHAN, son of Gershom,
Judges, 335-339.

—true to David, I. Samuel, 306,
360.

JOPPA, Acts II., 118.

JORDAN, Crossing the, Joshua,
49.

—divided, Joshua, 106-116.

—reached, Joshua, 95-105.

JORTIN, John, Acts I., 232.

JOSEPH, Genesis, 325-414.

—Administration of, Genesis,
369-382.

—and his brethren in Egypt,
Genesis, 383-414.

—and Jacob, Genesis, 328.

—and Pharaoh's dream, Genesis,
361.

—Burial of, Joshua, 399.

—compared with Christ, Genesis,
336.

—compared with David and Dan-
iel, Genesis, 326.

—Faith of, Hebrews, 260.

—forgotten, Exodus, 14.

—friendless and helpless, Genesis,
341.

—gives his sons to Jacob, Gene-
sis, 421, 422.

—in Egypt, Exodus, 3.

—in prison, Genesis, 339-354.

—interprets dreams, Genesis,
350.

—marries Asenath, Genesis, 371.

—Place of burial, Joshua, 203.

—Preservation of the body of,
Genesis, 412; Exodus, 204.

—Purity of, Genesis, 346.

—typical in his life, Genesis, 340.

JOSEPHUS, Flavius, Acts I., 125,
158, 174, 198, 217, 235, 236,

238, 251, 274, 354; II., 11,
31, 32, 33, 53, 95, 102, 185,
428; Thessalonians, 326; He-
brews, 26; James, 36, 39, 53,
221, 285, 349; Peter, 124.

JOSHUA, Activity of, Joshua, 198.

—and Achan, Joshua, 165-188.

—and the battle of Bethoron,
Joshua, 223-235.

—and the battle of Merom,
Joshua, 236-248.

—and the complaint of Ephraim,
Joshua, 306.

—and the Gibeonites, Joshua,
211-222.

—and Jesus, Joshua, 21, 248,
325.

—Antecedents of, Joshua, 22-36.

—The call of, Joshua, 48-59.

—Captures Ai, Joshua, 189-200.

—Change of the name of, Joshua,
32.

—Charge to the people, Joshua,
70-81.

—Death of, Judges, 45.

—defeated at Ai, Joshua, 168.

—Designation of, Numbers, 339.

—Encouragement of, Joshua,
60-69.

—His work continued that of
Moses, Joshua, 13.

—in practical command, Num-
bers, 244.

—jealous for Moses, Numbers,
132; Joshua, 31.

—Last appeal of, Joshua, 388-
401.

—not a prophet, Joshua, 12.

—Old age of, Joshua, 249-255.

—one of the spies, Numbers, 151.

—Self-sacrifice of, Joshua, 323.

- JOSHUA, a spy, Joshua, 32.
 —a successor to Moses, Joshua, 37-47.
 —work for Israel, Joshua, 402-416.
 JOSHUA, The Book, criticism, Joshua, 17.
 —in two parts, Joshua, 14.
 —Revision of the, Joshua, 19.
 —Spiritual lesson of, Joshua, 21.
 JOSHUA I., 5, Hebrews, 318.
 JOSHUA VII., 19, James, 97.
 JOSHUA VIII., 30, Deuteronomy, 435.
 —32-35, Galatians, 188.
 JOSHUA IX., 27, Ezekiel, 428.
 JOSHUA X., 10, 11, Psalms II., 438.
 JOSHUA XI., 20, Chronicles, 288.
 —22, Jeremiah II., 232.
 JOSHUA XIII., 7, Deuteronomy, 357.
 —15-28, Jeremiah II., 237.
 —33, Ephesians, 50.
 JOSHUA XVIII., 22, Chronicles, 327.
 —28, Chronicles, 278.
 JOSHUA XX., 4, Numbers, 402.
 JOSHUA XXI., 17, Jeremiah II., 120.
 JOSHUA XXII., 5, Deuteronomy, 123.
 —19, Ezekiel, 323.
 JOSHUA XXIII., 11, Deuteronomy, 123.
 —12, Chronicles, 77.
 JOSHUA XXIV., 19, Romans, 88.
 JOSIAH, King of Judah, Isaiah II., 30; Jeremiah I., 19-21; Twelve Prophets II., 12-17.
 JOSIAH becomes king, Deuteronomy, 45.
 —Death of, II. Kings, 402-410.
 —Reformation of, II. Kings, 385.
 —Reign of, II. Kings, 374-384; Chronicles, 456-460.
 JOTHAM, King of Judah, II. Kings, 214-216.
 JOTHAM, Judges, 213-223; Isaiah I., 20.
 JOURNAL OF HELLENIC STUDIES, Acts II., 261, 265, 364, 372, 374.
 JOURNAL THEORY, Numbers, 11.
 JOY, after the return from exile, Ezra, 56, 57.
 —The believers double, Peter, 163-176.
 —for the justified, Romans, 128-137.
 —The fruit of the spirit is, Galatians, 381-383.
 —in the resurrection, John II., 231-232.
 —in suffering, Colossians, 116-131.
 —in temptation, James, 62-67.
 —of the Beatitudes, Matthew, 62.
 —of the Lord, Ezra, 290-294.
 —of the Soul, Proverbs, 193.
 —Peace and, Philipians, 317-336.
 —A religion of, Leviticus, 473.
 —True, I. Samuel, 180; Psalms I., 48.
 JOYCE, James W., *Acts of the Church*, Acts II., 237.
 —*Irish names*, Acts II., 88.
 JUBAL, Genesis, 46.

JUBILEE OF THE HEBREWS,
Leviticus, 487-501.

JUDAIZING, Philippians, 173-187.

JUDAH, son of Jacob, and his speech to Joseph, Genesis, 392.

—blessed by Jacob, Genesis, 431.

JUDAH THE TRIBE, blessed by Moses, Deuteronomy, 464.

—Genealogies of, Chronicles, 106.

—in the van, Numbers, 102.

—The inheritance of, Joshua, 287-299.

JUDAH, The Kingdom, Chronology of, 745-458 B. C., II. Kings, 286.

—compared with Israel, I. Kings, 276-285.

—contrasted with Israel, Jeremiah I., 114-133.

—Decline and fall of, Ezekiel, 3-12.

—End of the Monarchy, Ezekiel, 97-111.

—Exodus from Babylon, Ezra, 36-47.

—Kings of, Table, II. Kings, 496.

—Last Kings of, Chronicles, 455-464.

—Persistent apostacy, Jeremiah II., 283-294.

—Ruin of, Jeremiah II., 295-307.

—Social and religious corruption, Jeremiah II., 270-282.

—Wicked kings of, Chronicles, 198-200.

—See NAMES OF KINGS.

JUDAS, Acts I., 80, 81; II., 56.

JUDAS compared with Ahaz, Isaiah I., 118.

—compared with Haman, Ezra, 371.

—compared with Lot, Genesis, 190.

—Remorse of, Matthew, 413-415.

—thetraitor, Matthew, 134, 381, 385, 404; Mark, 88-91, 364-374; Luke, 379-381; John II., 89-105, 263.

JUDAS not Iscariot, James, 372.

JUDAS OF JAMES, James, 372, 376.

JUDE, The Epistle, and II. Peter, James, 391-400.

—Authenticity of, James, 365-376.

—Persons denounced in, James, 388-391.

—Purpose of, James, 377, 378.

JUDE, 4, James, 168; Revelation, 99.

—6, Ephesians, 401; Revelation, 206.

—7, Revelation, 250.

—8, 10, Pastoral Epistles, 48, 302; John Epistles, 120.

—9, Peter, 300; Revelation, 205.

—14, Hebrews, 301; Peter, 156.

—16, Peter, 315.

—18, Philippians, 281.

—20, Romans, 222.

JUDGES, The, Period of the, Joshua, 412.

—Their vindication, Judges, 57.

JUDGES, The book, consistent, Judges, 56.

—full of war like ardour, Judges, 3.

JUDGES, a second Genesis,
Judges, 1.

JUDGES I., 1, Deuteronomy, 464.

—8, Chronicles, 278.

—17, Chronicles, 82.

JUDGES II., 9, Joshua, 324.

JUDGES IV., 4, Daniel, 30.

—11, 17, Joshua, 263.

JUDGES V., 4, Numbers, 383;

Twelve Prophets II., 151, 153.

—13, 23, Daniel, 67.

—16, Psalms II., 278.

—28, Ecclesiastes, 107; Revela-
tion, 389.

—31, Deuteronomy, 123.

JUDGES VII., 2, Jeremiah I., 129;
18, Hebrews, 262.

JUDGES VIII., 21, Psalms II.,
437.

JUDGES IX., 8, Chronicles, 327.

—17, Psalms III., 421.

—28, Jeremiah I., 72.

JUDGES X., 10-14, Jeremiah I.,
99.

JUDGES XI., 33, Hebrews, 263.

—35, Hebrews, 262.

JUDGES XII., 5, Psalms III., 348.

JUDGES XIII., 7, Hebrews, 262.

—22, John I., 4.

JUDGES XVI., 28, Hebrews, 262.

JUDGES XVII., Numbers, 32.

—3, Jeremiah I., 67.

—4, Jeremiah I., 196.

—7, Numbers, 398.

JUDGES XVIII., 7, Joshua, 346.

—30, Joshua, 345.

JUDGES XIX., 1, Joshua, 346.

—22, Jeremiah II., 283.

—30, Twelve Prophets II., 248.

JUDGES XX., 8, Deuteronomy,
464.

JUDGES XX., 12, Joshua, 318.

—16, Joshua, 318.

—26, Leviticus, 105; Ezra, 128.

JUDGES XXI., 19, Joshua, 313.

JUDGMENT, and then deliver-
ance, Judges, 74.

—Boldness in the day of, John
Epistles, 210-219.

—The broken vessel a symbol of,
Jeremiah I., 398-410.

—by Christ, John I., 200; He-
brews, 188-195.

—Carefulness after, Leviticus,
250-255.

—Conviction of, John II., 221.

—Day of, James, 412.

—Doctrine of eternal, Hebrews,
87.

—Fear of the, Deuteronomy, 234.

—Future, Ecclesiastes, 320;
Twelve Prophets II., 369-
371.

—The impending, Mark, 351-
358.

—of the beast and false prophet,
Revelation, 327-334.

—of God, I. Samuel, 242; Job,
292; Psalms I., 62-66; Jere-
miah I., 355.

—of the heathen, Twelve Proph-
ets II., 431-436.

—of Israel, Twelve Prophets I.,
303-307.

—of murmurers, Numbers, 120.

—of Satan, Revelation, 335-359.

—The righteous have it here,
Peter, 189-200.

—to come, Peter, 335-344.

JULIAN THE APOSTATE, Acts I.,
393; Pastoral Epistles, 6, 96,
119.

- JULIAN THE APOSTATE compared with Joash, Chronicles, 411.
- JULIUS, The Centurion, Acts II., 460.
- JUSTICE, and blood revenge, Numbers, 401.
- Equality of, II. Samuel, 124.
- God's, Hebrews, 99.
- Human effort for, Judges, 104; Job, 237.
- Impatient, Numbers, 315.
- in Israel, Deuteronomy, 377-395.
- in punishment, II. Samuel, 207.
- Longing for, Isaiah I., 436, 437.
- of God, I. Samuel, 29; Psalms II., 190.
- Passion for, Judges, 58.
- JUSTICE, Right course of, Numbers, 316.
- should be open, Judges, 412.
- Wisdom and, Proverbs, 41, 42.
- JUSTIFICATION, and holiness, Romans, 156-186.
- by faith, Joshua, 159-161; Proverbs, 161; Romans, 93-99.
- life by the Holy Spirit, Romans, 203-217.
- Peace, love and joy in, Romans, 128-137.
- JUSTIN MARTYR, Acts I., ix, x, xi, 275, 355, 400, 414, 417; II., 27, 267, 282, 395, 396; Pastoral Epistles, 6, 96, 119; James, 4, 130, 146, 429, 441; Peter v, 87, 191, 231.
- JUSTUS, Acts II., 325.
- JUVENAL, Acts II., 132.

K

- KADESH, Mustering at, Numbers, 222.
 —Position of, Numbers, 384.
 —The tribes at, Numbers, 103.
 KALISCH, M. M., Galatians, 293;
 John Epistles, 268.
 KANT, Immanuel, John Epistles, 124.
 KAUTSCH, Emil, Jeremiah II., 225, 231, 240, 315, 319, 322, 328, 339, 349; Twelve Prophets II., 380, 381, 454.
 KEATS, John, Song of Solomon, 190.
 KEBLE, John, Acts I., 20, 21, 227, 324, 368; II., 70; James, 106, 107.
 KEDAR and Hazor, Jeremiah II., 251-254.
 KEILAH, David at, I. Samuel, 357.
 KEIM, T., on the resurrection of Christ, I. Corinthians, 331.
 KEMPIS, Thomas a, Song of Solomon, 335; I. Corinthians, 300.
 KENITES, The, Numbers, 105, 266, 312.
 KIBROTH-HATTAVAH, Numbers, 134; Psalms II., 391.
 KINDNESS, Brotherly, Hebrews, 99.
 —a fruit of the spirit, Galatians, 384.
 —Laws of, Deuteronomy, 411-432.
 —of David, II. Samuel, 135.
 KINDNESS, of the renewed soul, Colossians, 308.
 —to be returned with kindness, II. Samuel, 150.
 —True, II. Samuel, 22, 143.
 KING, The, and people of Ezekiel's vision, Ezekiel, 447-461.
 KING, called shepherds, Jeremiah II., 100, 102, 324.
 —Dependent upon Jehovah, Deuteronomy, 298-301.
 —Favour of a, Job, 357, 369.
 —Israel demands a, I. Samuel, 109-120.
 —Samuel defines a, I. Samuel, 116.
 —a speaker for God, Deuteronomy, 296-307.
 —Theory of a, Chronicles, 195.
 —Treatment of the, Proverbs, 324-336.
 —Worship of God and the, I. Samuel, 197.
 KING, Rev. Robert, *The Ruling Elder*, Acts II., 417.
 KINGDOM OF CHRIST, Luke, 241-254; John II., 50-55.
 —The Gospel of the, Matthew, 57-104.
 —Invitation to enter the, Matthew, 95-104.
 —The law of the, Matthew, 69-95.
 —Parable of the, Matthew, 173-185.
 —Place in the, Matthew, 287-292; Mark, 287-295.

- KINGDOM OF CHRIST, Signs of the, Matthew, 105-131.
- KINGS, The book of, I. Kings, 14-29.
- Chronology of the first book, I. Kings, 500-503.
- Historian of the book of, I. Kings, 30-38.
- I. KINGS I., 3, Song of Solomon, 4.
- I. KINGS II., 7, Luke, 76.
- I. KINGS III., 3, Deuteronomy, 123, 382.
- 4, Joshua, 218.
- 5, Joshua, 318.
- 11, Jeremiah I., 265.
- 25, Psalms III., 368.
- 26, Peter, 121.
- I. KINGS IV., 20, 25, Ecclesiastes, 10.
- 21, Revelation, 150.
- 24, Psalms II., 411.
- 25, Deuteronomy, 364.
- 33, Proverbs, 12.
- I. KINGS V., 10, 11, Acts II., 183.
- I. KINGS VI., 2, Ezra, 91.
- 22, Exodus, 418.
- 36, Ezra, 93.
- I. KINGS VIII., 11, Revelation, 264.
- 22, Pastoral Epistles, 97.
- 27, Acts I., 303.
- 47, Psalms III., 142.
- 44, Daniel, 226.
- 50, Psalms III., 151.
- 41, 53, Ephesians, 50.
- 63, Ezra, 101.
- I. KINGS IX., 3, Jeremiah I., 67.
- I. KINGS X., 9, Peter, 135.
- I. KINGS XI., 3, Song of Solomon, 11.
- I. KINGS XI., 4, Ecclesiastes, 18.
- 26, Psalms III., 348.
- 29, Joshua, 314; Jeremiah I., 282; Twelve Prophets I., 25.
- I. KINGS XII., 4-16, Ezekiel, 441.
- 16, Ezekiel, 316.
- 21, Joshua, 317.
- 22, Twelve Prophets I., 25.
- I. KINGS XIII., 3, Isaiah I., 113.
- 6, Twelve Prophets II., 280.
- I. KINGS XIV., 17, Song of Solomon, 12.
- 25, Jeremiah I., 90.
- 27, 28, Ezekiel, 428.
- I. KINGS XV., 4, Psalms, 354.
- 13, Daniel, 211.
- 17, Jeremiah II., 335.
- I. KINGS XVI., 7, Proverbs, 332.
- 18, 23, 24, Song of Solomon, 12.
- 34, Joshua, 151.
- I. KINGS XVII., 1, Revelation, 182.
- 6, Revelation, 204.
- 22, Hebrews, 263.
- I. KINGS XVIII., 21, Jeremiah I., 97.
- 27, Jeremiah I., 307.
- 28, Jeremiah I., 99.
- 29, 36, Ezekiel, 472.
- I. KINGS XIX., 1-3, Hebrews, 263.
- 5, Revelation, 204.
- 10, Deuteronomy, 20; Jeremiah I., 102; Romans, 285; James, 294.
- 12, Romans, 90.
- 18, Romans, 285; Jeremiah I., 96.
- I. KINGS XX., 43, Jeremiah I., 148.

- I. *KINGS* XXI., 3, Jeremiah II., 310.
- I. *KINGS* XXII., 5-28, Ezekiel, 117.
- 11, Jeremiah I., 282; II. 124.
- 19, Daniel, 202; Revelation, 271.
- 39, Psalms, 64.
- II. *KINGS* I., 10, 12, Revelation, 181.
- II. *KINGS* II., 2, Joshua, 202.
- 9, John I., 48.
- 10, Acts I., 125.
- II. *KINGS* III., 4, Leviticus, 161.
- 15, Daniel, 30.
- 27, Jeremiah I., 156.
- II. *KINGS* IV., 13, Ezekiel, 348.
- 23, Numbers, 350.
- 35, Hebrews, 263.
- II. *KINGS* V., 3, Leviticus, 330.
- 7, Leviticus, 331.
- 12, 13, Jeremiah I., 298.
- 16, Daniel, 212.
- II. *KINGS* VI., 16, Jeremiah I., 424.
- 17, Hebrews, 263.
- II. *KINGS* IX., 7, James, 294.
- 11, Daniel, 31.
- 25, 27, Joshua, 303.
- 30, Ecclesiastes, 107.
- 37, Jeremiah I., 203.
- II. *KINGS* X., 15, Deuteronomy, 322.
- II. *KINGS* XI., 12, Psalms I., 87; III., 70.
- II. *KINGS* XII., 11, Ezekiel, 437.
- 17, Ezekiel, 474.
- II. *KINGS* XIII., 21, Ezekiel, 348.
- II. *KINGS* XIV., 6, Ezekiel, 146.
- 22, Twelve Prophets II., 167.
- II. *KINGS* XV., 19, Ezekiel, 192.
- 35, Jeremiah II., 17.
- II. *KINGS* XVI., 3, Jeremiah II., 285.
- 9, Jeremiah II., 248.
- 15, 16, Ezekiel, 455, 472.
- II. *KINGS* XVII., 5, Isaiah I., 148.
- 6, Twelve Prophets II., 19.
- 10, Jeremiah I., 97.
- 15, Psalms III., 218; Jeremiah I., 79.
- 20, Jeremiah I., 161.
- 24-41, Ezekiel, 323.
- 25, Jeremiah I., 89.
- 31, Leviticus, 387; Ezra, 66.
- 32, Jeremiah I., 259.
- 33, Ezra, 66.
- 41, Ezodus, 293.
- II. *KINGS* XVIII., 2, Isaiah I., 375.
- 4, Jeremiah II., 18; Twelve Prophets II., 5; Galatians, 267.
- 7, Jeremiah I., 106.
- 13-16, Isaiah I., 321.
- 16, Isaiah I., 345.
- 22, Jeremiah I., 97.
- 26, Jeremiah I., 218.
- 31, 32, Colossians, 63.
- II. *KINGS* XX., 1, Isaiah I., 375.
- 5, Hebrews, 263.
- 12, 13, Romans, 218.
- II. *KINGS* XXI., 4, 5, Jeremiah I., 155.
- 6, Jeremiah II., 285.
- 7, Ezekiel, 84.
- 23, Twelve Prophets II., 12.
- II. *KINGS* XXII., 8, Jeremiah I., 15, 251; II., 33.
- 11-20, Twelve Prophets II., 25.
- 13, Jeremiah I., 198.
- 14, Jeremiah I., 16.
- II. *KINGS* XXIII., 2, Jeremiah I., 15.

- II. *KINGS XXIII.*, 3, Jeremiah I., 16, 252.
 —9, Ezekiel, 430.
 —10, Jeremiah I., 97.
 —14, Ezekiel, 437.
 —15, Jeremiah II., 147.
 —19, Jeremiah I., 24.
 —24, Twelve Prophets II., 27.
 —26, Ezekiel, 23, 146.
 —29, Twelve Prophets II., 21.
 —30-32, Jeremiah II., 7.
 —34, Jeremiah I., 28, 43; II., 63.
 —36, Jeremiah I., 43.
 —33-35, Twelve Prophets II., 28.
 —37, Jeremiah I., 152; II., 5.
 II. *KINGS XXIV.*, 1, Jeremiah I., 152, 204; II., 44; Twelve Prophets II., 30.
 —2, Jeremiah I., 271.
 —6, Twelve Prophets II., 30.
 —8-17, Jeremiah II., 85.
 —10, Jeremiah I., 208, 294.
 —13, Jeremiah I., 124.
 —14-16, Ezekiel, 3.
 —18-20, Jeremiah II., 96.
 II. *KINGS XXV.*, 4, 5, Song of Solomon, 298.
 —9, Song of Solomon, 266.
 —18, Ezekiel, 437; Twelve Prophets II., 47.
 —19, Jeremiah I., 72.
 —27-30, Jeremiah II., 86; Twelve Prophets II., 31.
 KINGSLEY, Charles, Acts I., 209.
 KISH, Asses of, I. Samuel, 127.
 KIRIATH-HUZOTH, Numbers, 290.
 KIRIATH-SEPHER, Judges, 18, 20,
 KIRKPATRICK, A. F., Psalms I., 222; Twelve Prophets II., 117, 118.
 KIRJATH-JEARIM, The Ark at, I. Samuel, 85; Psalms III., 349.
 KISS, Greet one another with a holy, Thessalonians, 259-261.
 KITTO, John, Acts I., 25, 181, 278, 282; II., 16.
 —The blindness of, Joshua, 126.
 KLOSTERMANN, August, Ezekiel, 49, 55; Twelve Prophets II., 327.
 KNOWLEDGE, Increasing in the, of God, Colossians, 49.
 —not the main thing, Job, 390.
 —of all things, John Epistles, 166-178.
 —of Christ, Philippians, 199-216; Peter, 250.
 —of God, Hebrews, 144.
 —to pass away, I. Corinthians, 303-305.
 KNOX, Alexander, Acts II., 100; Philippians, 199, 200, 202.
 KNOX, John, Isaiah II., 95.
 KOHATHITES, Duties of, Numbers, 42; Joshua, 342.
 KOHELETH, Job, 38; Ecclesiastes, 14, 23-26, 285.
 KÖHLER, August, divides Jonah, Twelve Prophets II., 510.
 KÖLLING, W., Pastoral Epistles, 8.
 KORACHITES, Psalms II., 43.
 KORAH, his claim, Numbers, 196.
 —his doom, Numbers, 205.
 —Revolt of, Numbers, 195; Psalms III., 144.
 —used by Jude, James, 450-462.

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- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| KOSTERS, Dr. W. H., Twelve Prophets II., 204, 205, 206, 207, 234, 248, 260, 274.
KRENKEL, M., Pastoral Epistles, 9, 207, 407.
KRÜGER, Gustav, Isaiah II., 435, 442.
KUENEN, Abraham, Isaiah II., 458; Jeremiah I., 368; II., 205, 206; Ezekiel, 14; Daniel, | 35, 162; Twelve Prophets I., 19, 203, 238; II., 81, 86, 117, 126, 192, 203, 213, 280, 451, 457, 458, 498.
KUENEN, on the Commandments, Deuteronomy, 61.
KUHN, W., Journal Comp. Philol., Acts II., 265.
KURTZ, John H., Hebrews, 253.
KYRIA, John Epistles, 283. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

L

- LABAN, Genesis, 293-295.
- LABOUR, Christian worth of, Thessalonians, 203-205, 375-390.
- Necessity of, Genesis, 30.
- Results of, Proverbs, 269.
- LACHISH, Nebuchadnezzar at, II. Kings, 458.
- Sennacherib at, II. Kings, 328.
- LACORDAIRE, Pere, quoted, Ecclesiastes, 130, 131.
- LACROIX, Paul, *Manners of Middle Ages*, Acts II., 16.
- LACTANTIUS, Jeremiah II., 67.
- LAING, Samuel, quoted, Proverbs, 379, 380.
- "LAMB OF GOD," Jesus the, John I., 46.
- LAMB OF THE PASSOVER, The, Exodus, 178, 179, 181, 184, 185.
- LAMBETH CONFERENCES, Pastoral Epistles, 266.
- LAMECH, The family of, Genesis, 45.
- Song of, Genesis, 50.
- LAMENTATIONS OF JEREMIAH, The date, Song of Solomon, 85.
- Origin of, Song of Solomon, 75-86.
- Theme of, Song of Solomon, 87-96.
- with the, Song of Solomon, 63-346.
- LAMENTATION I., 5, Jeremiah I., 295.
- 11, Jeremiah I., 85.
- 12, Peter, 136.
- 14, Twelve Prophets II., 56.
- LAMENTATIONS II., 10, Jeremiah I., 293, 305.
- 15-17, Jeremiah I., 316.
- 18, Psalms II., 374.
- LAMENTATIONS III., 6, Psalms III., 412.
- 14, Psalms II., 299.
- 19, Isaiah II., 419.
- 25, Peter, 196.
- 28, Jeremiah I., 305.
- 33, Twelve Prophets II., 74.
- 38, Chronicles, 288; Jeremiah I., 104.
- 49, Psalms II., 374.
- 53, Daniel, 220, 228.
- 55-57, Daniel, 6.
- LAMENTATIONS IV., 2, Jeremiah I., 291; Twelve Prophets II., 175.
- 5, II. Kings, 453.
- 7, 8, II. Kings, 452; Daniel, 139, 218.
- 8, Psalms III., 91.
- 10, II. Kings, 78, 452.
- 12, Ezekiel, 227.
- 17, Ezekiel, 105.
- 20, Jeremiah I., 317; Ezekiel, 99; Twelve Prophets II., 31.
- 21, Job, 19.

LAMENTATIONS IV., 22, II.
Kings, 461.

LAMENTATIONS V., 4, II. Kings,
452.

—7, Isaiah II., 183.

—8, Psalms III., 369.

—16, Jeremiah I., 294.

—19, Psalms III., 93.

LAMMENAI, M. de, Ecclesiastes,
182.

LAMP, The, shining in the dark
place, Peter, 271-282.

LAND, and rents, Deuteronomy,
372, 373.

—Boundaries of, Numbers, 390.

—Division of, Numbers, 330.

—Ezekiel's allotment of the, Eze-
kiel, 485-499.

—hunger, Deuteronomy, 158.

—The Jubilee and, Leviticus,
491-493.

—law, Numbers, 407; Isaiah I.,
42.

—Possession of, Deuteronomy,
362; Joshua, 283.

—The vowing of, Leviticus, 546-
548.

LANDELS, William, *True Glory of
Woman*, I. Corinthians, 253.

LANFRANC, Archbishop of Can-
terbury, Anecdote of, Prov-
erbs, 205.

LANGE, John P., James, 285,
296, 399.

LANGLAND, William, *Piers Plow-
man* quoted, Twelve Prophets
I., 145, 162, 393, 399.

LANGUAGE, Abuse of, Isaiah I.,
260.

LAOCOON, Song of Solomon,
71.

LAODICEA, Colossians, 402.

—Church of, Revelation, 61, 62.

—Council of, James, 7, 14, 17,
24; Peter, xiii.

LAPIDE, CORNELIUS a, Acts I.,
242; II., 46; Thessalonians,
177; John Epistles, 162.

LAPSED, The, Hebrews, 15.

LARDNER, Nathaniel, James,
420.

LAST DAYS, Pastoral Epistles,
377; James, 278.

LATERAN COUNCIL, James,
341.

LATIMER, Bp. H., Jeremiah II.,
113.

LAUGHTER of God, Psalms I.,
15.

LAVER, of regeneration, Pastoral
Epistles, 285-292.

—of the Tabernacle, Exodus, 422.

LAW, William, Song of Solomon,
342.

LAW, The, against idolatry, Deu-
teronomy, 277-294.

—and religion, Deuteronomy,
239-252.

—Christian, rejected, Numbers,
187.

—Contemplation of, Psalms I.,
192.

—contrasted with Salvation,
Hebrews, 31.

—The cross the death of, Colos-
sians, 213-225.

—Curse of the, Galatians, 188-
195.

—Delight in the, Psalms I., 3.

—Design of the, Galatians, 211-
226.

—given at Sinai, Exodus, 277.

- LAW, given by the Son, Hebrews, 31.
 —given through angels, Hebrews, 23.
 —how far immutable, Hebrews, 63.
 —in the spiritual life, Romans, 187-202.
 —in the commandments, Exodus, 280-286.
 —The lesser, Exodus, 330-366.
 —moulded into the present form, Ezra, 8.
 —Nehemiah and the, Ezra, 271-283.
 —of the daily life, Leviticus, 277-518.
 —of Hebrews judged harshly, Exodus, 334.
 —of Holiness, Leviticus, 267-446.
 —of kindness, Deuteronomy, 411-432.
 —of the kingdom, Matthew, 69-95.
 —of sacrifices, Deuteronomy, 253-266.
 —of the stranger, Exodus, 353-357.
 —of uncleanness, Leviticus, 277-366.
 —of worship, Exodus, 336-338.
 —our schoolmaster, Exodus, 8.
 —Paul on going to, I. Corinthians, 129-144.
 —Solidarity of the divine, James, 132-134.
 —Supreme excellence of the, Psalms III., 244-289.
 LAW OF ACCOMMODATION, in God's revelation, Genesis, 6.
- LAWRENCE, Lord, viceroy of India, Deuteronomy, 306.
 LAWS OF MANU, Deuteronomy, 30-32, 242, 243, 245, 246.
 LAWYER, Work of the, I. Corinthians, 135.
 LAYING ON OF HANDS, Leviticus, 41-46; Acts I., 284, 285; II., 414; I. Corinthians, 103; Pastoral Epistles, 63, 64, 67, 166, 167, 315; Hebrews, 87.
 LAYMEN, Numbers, 202.
 —in Synods, Acts II., 236.
 LAZARUS, Feast of, John II., 4-17.
 —raised, John I., 351-367; Ephesians, 86.
 LEADER, God does not approve all the acts of a, Judges, 59.
 —Qualification of a, Numbers, 340; Judges, 75, 216.
 LEAH, Genesis, 291.
 LEAVEN, banished from houses, Numbers, 352.
 —of the Pharisees, Mark, 208-212.
 —Prohibition of, Leviticus, 73.
 LE BAS AND WADDINGTON, *Voyage Archeolog*, Acts I., 270; II., 216.
 LE BLANT, M., Acts I., 297.
 LEGALISM, Hebrews, 148, 202.
 LEGIONS IN PALESTINE, Acts II., 103.
 LEGISLATION in Numbers, Numbers, 12.
 LEIBNITZ, Gottfried W., Romans, 359.
 LEMME, L., Pastoral Epistles, 9, 407.

- LEMUEL, King, Word of, Prov-
erbs, 396.
- LEO THE GREAT, James, 340.
- LEPERS, Song of Solomon, 277-
287.
—Exclusion of, Numbers, 48.
—no pariahs, Numbers, 51.
—their condition, Numbers, 48.
- LEPROSY, Cases of, Numbers, 50.
—Cleansing of, Leviticus, 345-
357.
—healed, Matthew, 107-109;
Mark, 42-46.
—of garment or house, Leviti-
cus, 358-366.
—of Miriam, Numbers, 147.
—the type of sin, Leviticus, 336;
Numbers, 49; Matthew, 108.
—Uncleanness of, Leviticus, 327-
344.
- LESLIE, Charles, *Short and easy
method with the Deists*, Acts
I., 77.
- LEVI, son of Alpheus, Christ's call
to, Mark, 56-61.
- LEVI, son of Jacob, and Jacob's
blessing, Genesis, 429.
—and the Shecemites, Genesis,
314.
- LEVI, the tribe, blessed by Moses,
Deuteronomy, 465.
—in Deuteronomy, Numbers,
33.
—separate, Numbers, 7.
—Service of, Numbers, 25.
- LEVITES, admitted **priests**, Num-
bers, 33.
—and Hezekiah, Chronicles, 429.
—Cities of the, Numbers, 396;
Joshua, 340-352.
—Consecration of, Numbers, 40.
- LEVITES, Duties of the, Numbers,
42; Chronicles, 100.
—given to Aaron, Numbers, 34.
—returning from Babylon, Ezra,
44.
—Service of the, Numbers, 39.
—revolt with Korah, Numbers,
201.
—Support of the, Numbers, 215.
- LEVITICAL LAW, Leviticus, 1;
Numbers, 8.
- LEVITICUS, Occasion and plan of,
Leviticus, 18.
—Origin and authority of, Leviti-
cus, 5.
—Present day use of, Leviticus,
24.
—Purpose of, Leviticus, 20.
- LEVITICUS IV., 3, Isaiah I., 131;
Ezekiel, 438.
—7, Revelation, 98.
—31, Exodus, 413.
- LEVITICUS V., 24, Jeremiah I.,
176.
- LEVITICUS VI., 13, Ezra, 316.
- LEVITICUS VII., 15, Psalms I.,
222.
—16, Proverbs, 97.
—31-34, Deuteronomy, 315.
- LEVITICUS VIII., 6, 30, Hebrews,
186.
—9, John Epistles, 13.
—26, Numbers, 32.
—33, Numbers, 32.
- LEVITICUS X., 6, Ezekiel, 437.
- LEVITICUS XIII., 17, Mark,
43.
—45, Song of Solomon, 284.
—46, II. Kings, 83.
- LEVITICUS XIV., 12, Numbers,
49.

LEVITICUS XV., 31, Chronicles, 435.
 LEVITICUS XVI., 2, Exodus, 377.
 —6, Ezekiel, 438; Hebrews, 74.
 —11, 15, Ezekiel, 454.
 —12, Exodus, 418.
 —27, Hebrews, 322.
 LEVITICUS XVII., 3, Deuteronomy, 259.
 —11, Exodus, 398.
 LEVITICUS XVIII., 3, Jeremiah I., 225.
 —5, Romans, 268; Galatians, 191.
 —18, Ezekiel, 191.
 —24, Jeremiah I., 82.
 —25, Jeremiah I., 202.
 LEVITICUS XIX., 1, 2, Numbers, 25.
 —9, Deuteronomy, 358.
 —12, Exodus, 303.
 —13, James, 280.
 —17, Matthew, 74.
 —18, Galatians, 342.
 —18, 34, Deuteronomy, 127; Luke, 295; Romans, 359.
 —19, II. Corinthians, 240.
 —27, Jeremiah I., 205.
 —33, 36, Proverbs, 218; Ezekiel, 452.
 LEVITICUS XXI., 5, Jeremiah I., 334; Ezekiel, 437.
 —9, Revelation, 309.
 LEVITICUS XXIII., 6, Numbers, 84.
 —10, Deuteronomy, 358; Ezekiel, 468.
 —17, Numbers, 184; Acts I., 83.
 —24, Ezra, 276.
 —34, 36, Twelve Prophets II., 241.

LEVITICUS XXIII., 39, I. Kings, 290.
 LEVITICUS XXIV., 14, Acts I., 333.
 LEVITICUS XXV., 7, Deuteronomy, 430.
 —23, Psalms II., 11.
 —25, Jeremiah II., 311.
 —42, Exodus, 340.
 LEVITICUS XXVI., 11, 12, II. Corinthians, 246.
 —26, Revelation, 92.
 —33, Psalms III., 147.
 —34, 35, Jeremiah I., 347.
 —36, II. Kings, 406.
 —39, Psalms III., 150.
 —41, Proverbs, 311.
 LEVITICUS XXVII., 14, Jeremiah I., 67.
 —25, Ezekiel, 452.
 —28, 29, Deuteronomy, 170.
 LEWIN, Thomas, Acts I., 196, 248; II., 31, 32, 39, 45, 60, 80, 102, 119, 163, 167, 186, 198, 360.
 LIBANIUS, Acts II., 151, 152.
 LIBERALITY, Christian, Numbers, 75; Proverbs, 43, 145.
 —of God, Joshua, 294.
 LIBERTY, and license, Peter, 307, 313-322.
 —and love, I. Corinthians, 177-193.
 —Christian, I. Corinthians, 229.
 —Claim for Christian, Philipians, 226-233.
 —Cost of, Exodus, 87.
 —defined, Leviticus, 444.
 —The Gospel of, Luke, 142-147.
 —Law of, Deuteronomy, 128.
 —of the Jubilee, Leviticus, 490.

LIBERTY, Perils of, Galatians, 333-346.

LICE, Plague of, Exodus, 136, 137.

LICENTIOUSNESS, of oriental religions, Leviticus, 388.

—of the Paganism of Paul's day, Ephesians, 271-274.

LIDDON, H. P., Acts I., 55, 340; James, 116, 230.

LIFE, as vigour, Job, 260.

—a battle, Isaiah I., 339.

—Brevity of, Psalms II., 4, 7; III., 12.

—The chief good in the wise use of, Ecclesiastes, 229-275.

—Close of, Numbers, 235.

—conflict, Deuteronomy, 99.

—Drama of, Numbers, 330.

—a fire, Isaiah I., 337.

—From death to, Ephesians, 95-108.

—The ideal in Christ, Judges, 264.

—Illusoriness of, Psalms II., 5.

—Jesus Christ The, John I., 21; II., 128-131.

—Loss of a high ideal of, James, 29.

—Love to God the law of, Deuteronomy, 116-145.

—Meaning of individual, Genesis, 14; Job, 61.

—The new nature and the new, Colossians, 290-304.

—of wisdom, Proverbs, 39-51.

—Precepts for the innermost, Colossians, 305-319.

—The present Christian life a risen, Colossians, 257-270.

—Principle of man's, Job, 382.

LIFE, Purpose of, Job, 52.

—rewards life, Job, 409.

—Sanctity of human, Joshua, 327-329.

—spirit and character, Jeremiah II., 62.

—Words of eternal, John I., 227-238.

—worth living? Ecclesiastes, 4; Romans, 178.

LIGHT, Children of the, Ephesians, 321-335.

—The Gospel of, Luke, 137-142.

—healing, James, 245.

—of the world, Matthew, 66-69; John I., 271-283.

LIGHTFOOT, Dr. J., Acts I., 64, 84, 97, 125, 147, 158, 177, 181, 182, 233, 260, 272, 333, 335; II., 32, 57, 441; James, 77, 328.

LIGHTFOOT, Bishop J. B., Acts I., 166, 195, 239, 268, 269, 274, 335, 376; II., 96, 173, 252, 291, 293, 300, 344, 350, 363, 378, 427; Romans, 423; II. Corinthians, 87, 374; Ephesians, 68, 90, 202, 262; Philipians, 173, 175, 317, 364; Colossians, 90, 155, 221, 325.

—on Galatians, Acts II., 19, 20, 50, 79, 84, 247, 251, 264, 266; Romans, 115; Galatians, 12, 16, 96, 143, 169, 217, 264, 274, 289, 328, 371, 385; Pastoral Epistles, 113, 158, 227, 361; James, 17, 20, 32, 120, 367, 379, 429, 451; John Epistles, 283.

LINCOLN, Abraham, James, 235.

- LINUS, Pastoral Epistles, 113, 338, 415, 416.
- LITTLE THINGS, Absorbing power of, Judges, 176.
- Christianity and, Philippians, 360.
- Divine concern for, Luke, 278.
- Importance of, Leviticus, 410.
- test the quality of men, Judges, 174.
- Value of, Colossians, 378, 379; John Epistles, 127.
- LIPSIUS, R. A., Acts I., 25; II., 5, 53.
- LITERATURE, Christianity and unchristian, Pastoral Epistles, 224-236.
- LITURGICAL FORMS in the New Testament, Pastoral Epistles, 83, 134.
- LIVINGSTONE, David, and his religion inseparable, Joshua, 4.
- begs to be sent forward, Joshua, 272.
- Faith of, I. Samuel, 421.
- Story of, Proverbs, 59.
- Suffering of, I. Kings, 422.
- LOAVES AND FISHES, For the sake of the, II. Samuel, 94.
- LOCKE, J., Acts I., 402.
- LOCUSTS, and the day of the Lord, Twelve Prophets II., 398-417.
- for good, Ecclesiastes, 267.
- The plague of, Exodus, 154-160; Revelation, 146, 147.
- LOGOS, The, Doctrine of, John I., 3-70; John Epistles, 83.
- doctrine not in the Pentateuch, Exodus, 363.
- LOMBARD, Peter, *Sententie*, Romans, 76.
- LOIS, Pastoral Epistles, 21, 388.
- LONG-SUFFERING, Galatians, 384; Colossians, 310.
- LORD, The term when used of Christ, Pastoral Epistles, 424.
- LORD'S PRAYER, Luke, 180-185.
- and the Decalogue, Deuteronomy, 73.
- and Mohammedan custom, Leviticus, 373.
- LORD'S SUPPER, The, Numbers, 86-89; Hebrews, 322.
- Abuse of, at Corinth, I. Corinthians, 259-272.
- Desecration of, Leviticus, 440-442.
- instituted, Matthew, 392-395; Mark, 374-383.
- LOT, Abraham rescues, Genesis, 121-133.
- compared to Judas, Genesis, 190.
- Escape of, Peter, 241, 291, 292.
- Failure of, Philippians, 39.
- a hospitable man, Genesis, 176.
- separates from Abraham, Genesis, 108-120.
- visited by angels, Genesis, 176, 188.
- Wife of, Genesis, 194-197.
- LOT, The, cast in choosing Saul, I. Samuel, 158.
- Inquiry by, Joshua, 171; Proverbs, 217.
- Saul uses, I. Samuel, 237.
- used by the Philistines, I. Samuel, 78.
- LOTZE, Hermann, Isaiah I., 410.

LOVE, and the absence of faith, Judges, 406.
 —and character, Philippians, 31, 38.
 —and holiness, Romans, 359, 360.
 —and humility, Galatians, 377, 378.
 —and prayers, Thessalonians, 117-134.
 —Attribute of, Isaiah II., 140.
 —the bond of perfectness, Colossians, 315-317.
 —covering sins, Peter, 168.
 —The craving for, Thessalonians, 122.
 —emphasized, Deuteronomy, 412.
 —for the justified, Romans, 128-139.
 —For the sake of, Colossians, 448-451.
 —the fruit of the spirit, Galatians, 379-381.
 —The Gospel of, Luke, 134.
 —Jealousy of Divine, James, 232-237.
 —Labour of, Thessalonians, 27-30.
 —Liberty and, I. Corinthians, 177-193; Galatians, 340.
 —Measure of Christ's, II. Corinthians, 186-197.
 —No gift like, I. Corinthians, 293-308.
 —of Christ, Ephesians, 200; John II., 408.
 —of David for Absalom, II. Samuel, 214.
 —of God, Joshua, 104; Psalms II., 25; Isaiah II., 76, 399, 451; Thessalonians, 370-372.

LOVE, of Ruth and Naomi, Judges, 380.
 —our true life, John II., 197.
 —A reserve in, Genesis, 402.
 —Sin against, Isaiah II., 467; Twelve Prophets I., 346-354.
 —to God the law of life, Deuteronomy, 116-145.
 —True, tested, Song of Solomon, 15-27.
 —Union in, Colossians, 158-162.
 —unquenchable, Song of Solomon, 28-40.
 LOVE-FEASTS, See AGAPE.
 LOVING KINDNESS, Psalms I., 348; II., 217, 458, 464; III., 83, 108, 380; Isaiah I., 436.
 LOWLY, Exaltation of the, James, 80-82.
 LOYALTY of Barzillai, II. Samuel, 303.
 —of the people to Joshua Joshua, 79.
 —to Christ, Joshua, 81.
 —to God, Joshua, 367.
 LUCIAN, Acts I., 278; II., 312.
 LUCIFER OF CAGLIARI, James, 431.
 LUCRETIUS, Galatians, 39; Ephesians, 268.
 —idea of God, Exodus, 60.
 LUDOLF, Hiob, *History of Ethiopia*, Acts I., 415.
 LUKE, Pastoral Epistles, 23, 27, 207, 209, 421-423.
 —and Demas, Colossians, 398-401.
 —at Philippi, Acts II., 391.
 —Life of, Luke, 3-7.
 LUKE, The Gospel, Authorship of, Acts I., 10.

- LUKE, Chronology of, Luke, 130.
 —Coincidences with, James, 313.
 —Genesis of the Gospel, Luke, 1-14.
 LUKE I., 1, 2, Pastoral Epistles, 337, 361.
 —4, Pastoral Epistles, 388.
 —5, Chronicles, 103.
 —6, James, 32.
 —10, Exodus, 419; Leviticus, 71.
 —19, Romans, 235.
 —28, Ephesians, 35.
 —36, 58, James, 28.
 —42, 43, Galatians, 364.
 —53, James, 49.
 —54, 55, Galatians, 209.
 —70, Romans, 13.
 —78, Ephesians, 110; John Epistles, 197.
 LUKE II., 7, James, 31.
 —9, Revelation, 304.
 —13, Daniel, 202.
 —22-24, Leviticus, 314.
 —25, 26, 38, Daniel, 288; James, 32.
 —32, James, 115.
 —36, Chronicles, 105; Ezra, 42; John Epistles, 285.
 —37, John Epistles, 19.
 —44, James, 28.
 —49, Leviticus, 55.
 —52, Isaiah II., 169; Mark, 353.
 LUKE III., 4, Isaiah II., 6.
 —14, Acts II., 105.
 —21, I. Kings, 143.
 —22, Leviticus, 203; John I., 41.
 —27, 31, II. Kings, 435; Jeremiah II., 92.
 —31, I. Kings, 105.
 LUKE IV., 5-7, Ephesians, 400.
 LUKE IV., 16, Mark, 21.
 —16-29, Jeremiah I., 7.
 —17, Isaiah II., 6.
 —21, Pastoral Epistles, 392.
 —24, Jeremiah I., 264.
 —25, Daniel, 237.
 —26, 27, Galatians, 140.
 —29, James, 34.
 LUKE V., 8, James, 248.
 —12, Mark, 78.
 —22, James, 122.
 LUKE VI., 12, Jeremiah I., 128.
 —15, James, 26.
 —19, Peter, 101.
 —20, 24, James, 49.
 —25, 26, James, 83.
 —34, Ezra, 258.
 —35, 36, Ephesians, 300.
 —36, Psalms III., 201.
 —40, Peter, 228.
 —48, Peter, 228.
 LUKE VII., 35, Proverbs, 119.
 —39-40, Mark, 240.
 —41, Leviticus, 171.
 —42, 43, Ephesians, 312.
 —47, Peter, 168.
 LUKE VIII., 10, Matthew, 178.
 —19, James, 28, 32.
 —28, Daniel, 179.
 LUKE IX., 22, Peter, 266.
 —26, Romans, 35.
 —31, Psalms III., 302; Peter, 261, 266.
 —32, Daniel, 262; Matthew, 237.
 —49, Galatians, 121.
 —51-56, II. Kings, 12.
 —54, Mark, 83; James, 26.
 LUKE X., 3, Jeremiah I., 269.
 —7, Peter, 207.
 —14, John Epistles, 211.
 —15, Jeremiah I., 363.

LUKE X., 17-20, Ephesians, 401;
Revelation, 207.

—18, James, 242.

—21, Revelation, 131.

—34, James, 328.

LUKE XI., 13, Galatians, 230,
253; Ephesians, 54.

—14-26, Ephesians, 401.

—20, Exodus, 430.

—21, 22, Ephesians, 398; Rev-
elation, 207.

—27, 28, James, 374.

—28, Peter, 319.

—29, 30, Twelve Prophets II.,
507.

—31, James, 193; John Epis-
tles, 211.

—38, Mark, 240.

—46, Galatians, 307.

—47, Philippians, 177.

—49, Mark, 354; James, 193.

—50, Mark, 220.

LUKE XII., 1, Mark, 376.

—4, John Epistles, 309.

—5, Romans, 39.

—7, Ezra, 87.

—8, Revelation, 116.

—14-58, Deuteronomy, 389.

—19, James, 262.

—24, 27, James, 105.

—25, Peter, 358.

—35-40, Philippians, 304; Peter,
42.

—37, Peter, 215.

—39, Peter, 355.

—47, James, 271.

LUKE XIII., 1-5, Song of Solo-
mon, 150.

—4, Leviticus, 171.

—7, Galatians, 298.

—14, Mark, 240.

LUKE XIII., 16, Song of Solomon,
220.

—20, Song of Solomon, 153.

LUKE XIV., 11, 16, James, 241,
247.

—15 24, Leviticus, 90.

—26, Leviticus, 249; Jeremiah I.,
270; Romans, 250.

—34, 35, Revelation, 232.

LUKE XV., 10, Revelation, 83.

—18, Ezra, 183.

LUKE XV., 21, Song of Solomon,
241.

—23, Leviticus, 90.

—29, Galatians, 249.

LUKE XVI., 8, Ephesians, 402.

—19-31, Galatians, 181; Pas-
toral Epistles, 327; James, 49.

—23, II. Corinthians, 349.

—25, Exodus, 293.

LUKE XVII., 2, James, 351.

—12, Mark, 44.

—18, II. Kings, 258.

—26-30, Ezekiel, 72.

—28-30, James, 278.

—29, Jeremiah I., 271.

LUKE XVIII., 2, John Epistles,
19.

—6, Ephesians, 402.

—8, Exodus, 106; Thessaloni-
ans, 309; Peter, 332.

—11, Daniel, 226; Romans, 56,
258.

—13, Romans, 54.

—16, Leviticus, 318.

—29, 30, Proverbs, 38.

—31, 32, Isaiah II., 285; John
Epistles, 191, 192.

—32, Matthew, 413.

LUKE XIX., 1-10, Matthew, 293.

—11, Matthew, 358.

LUKE XIX., 38, Proverbs, 335.
 —39, 40, Matthew, 299.
 —41-44, Matthew, 300.
 —42, Mark, 108.
 LUKE XX., 35, Philipians, 245;
 Hebrews, 264.
 —36, Ephesians, 185.
 —38, Hebrews, 228.
 —42, Peter, 194.
 —47, James, 168.
 LUKE XXI., 4, John Epistles, 193.
 —20, Daniel, 101, 283.
 —24, Leviticus, 538.
 —25, Peter, 356.
 —27, Revelation, 160.
 —28, Ephesians, 61.
 —34, Philipians, 284.
 —36, Twelve Prophets II., 314.
 LUKE XXII., 4, Acts I., 177.
 —13, James, 241.
 —18, Colossians, 62.
 —20, Jeremiah II., 362.
 —24, Matthew, 387; John II.,
 77; James, 202.
 —26, Ephesians, 275.
 —31, 32, Mark, 414; Galatians,
 136; Ephesians, 401.
 —32, Peter, 3, 373.
 —43, Matthew, 404; Hebrews, 28.
 —44, Hebrews, 76.
 —51, Matthew, 405; John II.,
 265.
 LUKE XXIII., 12, Revelation, 185.
 —16, 22, Pastoral Epistles, 75.
 —28, Song of Solomon, 122.
 —34, Jeremiah I., 4.
 —35, Psalms, 216.
 —43, Acts I., 124; II. Corin-
 thians, 349; Pastoral Epis-
 tles, 327.
 —46, Peter, 195.

LUKE XXIII., 50, James, 32.
 —51, Matthew, 408, 431.
 LUKE XXIV., 12, James, 107;
 Peter, 38.
 —22, Peter, 108.
 —25-27, Romans, 14.
 —27, Leviticus, 23.
 —34, 37, Mark, 441.
 —37, Matthew, 199; John Epis-
 tles, 245.
 —39, Mark, 354; John Epistles,
 82.
 —41, Mark, 438; John Epistles,
 246.
 —44, Leviticus, 7; Daniel, 98;
 Acts I., 76.
 —47, Ephesians, 37; James, 4.
 —48, Matthew, 439.
 —51, Mark, 444.
 LUSTS, as the causes of strife,
 James, 214-223.
 —their effect on prayer, James,
 223-225.
 LUTHER, Martin, Romans, 229;
 II. Corinthians, 80, 189; Gala-
 tians, 3, 290; Ephesians, 244;
 Colossians, 230, 418, 446;
 James, 23, 147, 159, 203, 427,
 454, 457; Peter xvii; John
 Epistles, 70.
 —and the book of Daniel, Dan-
 iel, 36.
 —and the book of Esther, Ezra,
 351.
 —and the Epistle of James,
 Proverbs, 148.
 —defines God, Exodus, 292.
 —humbles himself, I. Samuel, 94.
 —Justification, Romans, 172.
 —on the care of God, Mark,
 286.

-
- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>LUTHER, on faith and works,
Exodus, 282.
—on sin, Psalms II., 131.
—persecuted, I. Kings, 422.
—Prayer of Jonah, Twelve Proph-
ets II., 512.
LUZ, Judges, 28.
LYCAONIA, Acts II., 212, 265.
LYDIA, Acts II., 278.
LYING, Ephesians, 292.
—acted, Acts I., 226.
—David, I. Samuel, 399.
—not needed for the attain-
ment of God's ends, Genesis,
103.</p> | <p>LYING, Results of Jacob's, Genesis,
274.
—to save life, Joshua, 89.
—tongue, Proverbs, 89, 167, 168.
"LYONS," "EPISTLE TO THE
CHURCH OF," Acts I., 8.
LYSIAS, Claudius, Acts II., 429.
LYSTRA, Acts II., 200, 212-217,
260; Pastoral Epistles, 21, 22,
24.
LYTTLETON, Jord George, on the
<i>Conversion of Paul</i>, Acts II.,
40.
LYTTON, Bulwer, Ecclesiastes,
215.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

M

- MAACHAH, daughter of Talmai,
wife of David, II. Samuel, 39.
- MACCABAEAN PRINCES, Hebrews, 115.
- MACEDONIA, St. Paul in, Acts II., 271-300.
- MACHPELAH, Purchase of, Genesis, 229 sq.
- MACKNIGHT, James, Hebrews, 248.
- MAGIC, Pastoral Epistles, 383.
—at Ephesus, Acts II., 352.
—Books of, destroyed, Acts II., 355.
- MAGNIFICAT, The, Luke, 39-42; James, 236, 237.
- MAHANAIM, David flees to, II. Samuel, 241-252; Psalms I., 325.
—the residence of Ishbosheth, II. Samuel, 24.
- MAHER-SHALAL-HASH-BAZ, Isaiah I., 120.
- MAINE, Sir Henry, Pastoral Epistles, 159.
—“*Ancient Law*,” quoted, Jeremiah I., 282.
- MALACHI, The Book, Twelve Prophets II., 329-372.
- MALACHI I., 2, 3, Romans, 250.
—6, 13, Leviticus, 38.
—8, Chronicles, 232.
—14, Leviticus, 443.
- MALACHI II., 4, Twelve Prophets I., 259.
—5, Jeremiah I., 227.
- MALACHI II., 8, Twelve Prophets II., 56.
—12, Deuteronomy, 405; Daniel, 190.
—15, John Epistles, 183.
- MALACHI III., 1, Daniel, 11, 108; Matthew, 305; Peter, 276.
—2, 3, Jeremiah I., 148.
—4, 10, Chronicles, 232.
—5, James, 281.
—8, 9, Leviticus, 166.
—8-12, Ezra, 316.
—16, Daniel, 322.
—17, Ephesians, 60.
—24, Twelve Prophets I., 372.
- MALACHI IV., 1, 5, Revelation, 105.
—2, Revelation, 385.
—4-6, II. Kings, 24.
—5, Peter, 328.
- MALALAS, John, Acts I., 342; II., 157.
- MALCHION, James, 370.
- MALEBRANCHE, Nicolas, Hebrews, 205.
- MALICE, Colossians, 286.
- MALTA, Acts II., 462.
—Paul at, Acts II., 450-471.
- MAN, alone able to approve God’s purpose, Genesis, 13.
—becomes heir of God through death, Genesis, 235.
—the chief work of God, Genesis, 11.
—the crowning work of God, Genesis, 13.

- MAN, to cultivate the curse of sin out of the world, Genesis, 31.
- faculty for worship, Genesis, 11.
- given up to his own way, Romans, 48-55.
- Greek and Roman idea of, Acts I., 55-66.
- The ideal, Genesis, 64.
- inferior to angels, Hebrews, 34.
- not a tool, Exodus, 429.
- of sin, Thessalonians, 305-322.
- Pagan view of, Deuteronomy, 101-104.
- Primitive condition of, Genesis, 17.
- subject to more than one sin, Genesis, 77.
- versus "the Time spirit," Exodus, 27.
- What is? Psalms I., 72-74.
- without God, Psalms I., 119.
- MANASSEH, King of Judah, his reign reactionary, Deuteronomy, 41.
- Idolatry, Deuteronomy, 121; II. Kings, 360-363.
- Reign of, Chronicles, 444-454; Twelve Prophets II., 4-12.
- succeeds Hezekiah, II. Kings, 351-370.
- MANASSEH, son of Joseph, blessed by Jacob, Genesis, 421.
- born, Genesis, 372.
- MANASSEH, The tribe, blessed by Moses, Deuteronomy, 467.
- Inheritance of Ephraim and, Joshua, 300-311.
- MANDEANS, Acts II., 344.
- MANLINESS, Genesis, 22; Numbers, 258.
- MANNA, Exodus, 238-244.
- MANNA, Complained of, Numbers, 121.
- glorified, Numbers, 122.
- withdrawn, Joshua, 123.
- MANOAH, Prayer of, Judges, 273-276.
- MANSEL, H. L., James, 392.
- MANSI, Giovanni D., *Councils*, Acts II., 220, 259, 279.
- MANUFACTURING among the Israelites, Deuteronomy, 362.
- MAPS, Use of, Acts II., 100.
- MARAH, Exodus, 226.
- MARATHON, The battle, and that of Bethoron, Joshua, 228.
- MARCELLINUS, Pope, Acts II., 144.
- MARCH, in the wilderness, Numbers, 101.
- of humanity, Numbers, 98.
- Order of Israelites, Numbers, 97.
- MARCION, and the Pastoral Epistles, Pastoral Epistles, 4, 5, 8, 10.
- and St. Luke's Gospel, Acts I., 10, 270.
- MARCUS AURELIUS, Ecclesiastes, 119; Thessalonians, 392; Pastoral Epistles, 89, 257.
- MARGOLIOUTH, D. S., James, 79.
- MARIA THERESA, of Voltaire, John Epistles, 96.
- MARK, Acts II., 252, 254, 256; Colossians, 388, 389; Pastoral Epistles, 409, 410.
- Coincidences with the Gospel of, James, 312.
- MARK I., 12, Joshua, 297; Luke, 107; Peter, 180.
- 15, Romans, 93.

MARK I., 18, Twelve Prophets I.,
79.

—24, John I., 233.

—31, Luke, 158; James, 329.

—34, James, 184.

MARK II., 19, Song of Solomon,
45.

—27, Exodus, 310; Jeremiah I.,
372.

MARK III., 8, Twelve Prophets II.,
169.

—14, Pastoral Epistles, 59, 219.

—18, James, 26.

—21, Jeremiah I., 269; II. Corin-
thians, 191; James, 34, 313.

—26, Proverbs, 73.

—31, Jeremiah I., 270.

—32, James, 28, 32.

MARK IV., 12, Matthew, 178.

—13, James, 241.

—15, James, 241.

—26, Acts II., 434.

—38, Jeremiah I., 307.

MARK V., 3, Daniel, 193.

—7, Daniel, 179.

—23, James, 329.

—25-34, Leviticus, 311.

—30, Peter, 101.

MARK VI., 2, John II., 75; James,
193.

—3, James, 26, 29, 32.

—4, James, 35.

—8, 9, Pastoral Epistles, 394.

—11, John Epistles, 211.

—13, James, 329.

—19, 20, Matthew, 188.

—26, Daniel, 227.

—50, Song of Solomon, 261.

MARK VII., 8, Colossians, 188.

—15, 20, 23, James, 177.

—19, I. Kings, 218.

MARK VII., 21, John Epistles,
145.

MARK VIII., 12, Matthew, 168.

—13, Matthew, 217.

—15, Exodus, 187.

—31, Peter, 266.

—34, Jeremiah I., 270.

—38, James, 227.

MARK IX., 6, II. Corinthians,
304.

—10, Matthew, 234.

—11-13, Revelation, 105.

—14, Matthew, 245.

—15, Matthew, 246.

—38-42, Matthew, 257; Gala-
tians, 121.

—42, James, 351.

—49, I. Kings, 203.

MARK X., 21, Leviticus, 338.

—29, 30, James, 236.

—33, Matthew, 413.

—35, James, 26.

—39, Revelation, 317.

MARK XI., 1-10, John II., 23.

—12-23, James, 185, 228.

—23, James, 122.

—24, James, 330.

—25, Daniel, 226.

—32, Matthew, 195.

MARK XII., 10, Pastoral Epistles,
392.

—24, Pastoral Epistles, 392.

—26, Chronicles, 15.

—27, Pastoral Epistles, 326.

—29, 30, Galatians, 220.

—30, 31, Luke, 295.

—32, 33, I. Kings, 215.

—37, Peter, 96.

—38, John Epistles, 293.

—40, James, 168.

—44, John Epistles, 193.

MARK XIII., 3, James, 26.
 —11, Revelation, 389.
 —9, Deuteronomy, 389.
 —14, Song of Solomon, 118;
 Daniel, 12, 101.
 —32, 33, James, 280; John
 Epistles, 168; Revelation,
 253.
 —35, Romans, 362.
 MARK XIV., 14, Luke, 76.
 —26, Psalms III., 206.
 —33, Luke, 367.
 —34, Pastoral Epistles, 136.
 —37, 38, Peter, 224.
 —58, Jeremiah II., 17; Luke,
 388.
 —62, Daniel, 248.
 —65, Luke, 389; Peter, xi.
 —71, Luke, 384.
 MARK XV., 1, Acts I., 233.
 —6, Acts II., 382.
 —12, John II., 312.
 —21, Matthew, 422.
 —34, Song of Solomon, 131.
 —40, James, 26.
 —42, Matthew, 387.
 MARK XVI., 8, John Epistles, 245.
 —15, Matthew, 439; Luke, 403;
 Romans, 226.
 —16, Acts II., 73.
 —17, Acts I., 100.
 —18, John Epistles, 69.
 —19, 20, Psalms III., 186.
 MARKLAND, J. H., Thessa-
 lonians, 288.
 MARNAS, God of Gaza, Acts I.,
 410.
 MARQUARDT, Joachim, Acts II.,
 104, 458.
 MARRIAGE, Abnormal, Genesis,
 57, 58.

MARRIAGE, as an illustration,
 Romans, 183-186.
 —Christ on, Matthew, 268-270.
 —Christian, Ephesians, 353-365.
 —Ezra and foreign, Ezra, 131-
 152.
 —figure of religion, Isaiah II.,
 398.
 —laws, Numbers, 58.
 —Loveless, Genesis, 59; Prov-
 erbs, 45.
 —Nehemiah and foreign, Ezra,
 347.
 —of expedience, Numbers, 280.
 —of Isaac, Genesis, 240-253.
 —of Ruth and Boaz, Judges, 408-
 420.
 —Paul on, I. Corinthians, 161-
 176.
 —purified and exalted in the Old
 Testament, Isaiah II., 400.
 —a safeguard, Proverbs, 69-71.
 —Second, Pastoral Epistles,
 122, 125.
 —a serious undertaking, Judges,
 285.
 —a test of the uniqueness of
 Hebrew prophecy, Isaiah II.,
 76, 398.
 —with unbelievers, Joshua, 385;
 Chronicles, 402; II. Corin-
 thians, 240-246.
 MARSEILLES, Acts II., 374, 390.
 MARTHA AND MARY, Luke, 306-
 316.
 MARTIAL, *Epigrams*, Acts I., 312.
 MARTYROLOGIES, James, 31.
 MARTYROLOGIUM ROMANUM,
 Acts I., 325.
 MARTYRS, Revelation, 98-104.
 —Three classes of, Acts I., 323.

- MARY, Sister of Lazarus, anoints Christ, Matthew, 382-384; Mark, 359-363; John II., 1-17.
- commended, John II., 10-16.
- MARY, The Virgin, Luke, 47-66.
- Annunciation to, Luke, 50, 55, 59.
- at Cana, Luke, 64.
- at Capernaum, Luke, 65.
- at the Cross, Luke, 66; John II., 319-331.
- interrupts Christ, Matthew, 168-172.
- Reticence of, Luke, 58.
- Song of, Luke, 39-42.
- Song of Hannah and of, I. Samuel, 31.
- undue exaltation of, Luke, 53.
- visits Elizabeth, Luke, 36.
- MASON, Arthur James, *Diocletian Persecution*, Acts II., 367.
- MASS, Sacrifices of the Hebrews, 134.
- MASSUTIUS, Acts II., 11, 55, 60.
- MATERIALISM, Job, 54.
- and religious faith, Judges, 114; Isaiah I., 175.
- in France, Deuteronomy, 213, 214.
- MATTHEW, See LEVI.
- Christ's call to, Mark, 56-61.
- MATTHEW, The Gospel, Coincidences with, James, 310.
- for the Jew, Matthew, 3.
- the Genesis of the New Testament, Matthew, 4.
- in its natural order, Matthew, 3.
- MATTHEW I., 1, Romans, 16.
- 5, Joshua, 154; Hebrews, 261; James, 157.
- MATTHEW I., 12, II. Kings, 435; Jeremiah II., 92.
- 19, James, 32.
- 20, Revelation, 200.
- 21, Romans, 372.
- 23, Revelation, 385.
- 25, James, 31.
- MATTHEW II., 15, Isaiah II., 268.
- 16, Revelation, 202.
- 18, Jeremiah II., 335.
- MATTHEW III., 1, Joshua, 297.
- 3, Isaiah II., 6; Luke, 215.
- 6, Acts I., 146.
- 8, 9, Leviticus, 166.
- 9, Jeremiah I., 124; Ezekiel, 292; Galatians, 181.
- 15, Luke, 98.
- 17, Leviticus, 172; Luke, 215.
- MATTHEW IV., 1, Joshua, 297.
- 4, Revelation, 204.
- 5, Daniel, 284.
- 8, James, 229.
- 13, Jeremiah I., 7.
- 21, James, 26.
- 23, Acts I., 272.
- MATTHEW V., 3, Romans, 345.
- 8, Revelation, 195.
- 11, 12, James, 64, 294.
- 14, 16, Leviticus, 476; Revelation, 181, 365.
- 17, 18, Hebrews, 63.
- 18, Leviticus, 9.
- 20, Galatians, 343.
- 21, 22, James, 222.
- 22, Deuteronomy, 389; James, 155.
- 28, James, 222.
- 32, Exodus, 303.
- 33-37, Luke, 384.
- 38-42, Leviticus, 483.

MATTHEW V., 42, Pastoral Epistles, 320.

—43, 44, I. Kings, 101; Luke, 343; James, 67.

—45, Exodus, 104; Song of Solomon, 208.

MATTHEW VI., 1, Daniel, 195; II. Corinthians, 283; Peter, 71.

—2, 5, 16, James, 84.

—7, Ezra, 181.

—14, James, 352.

—22, Proverbs, 47.

—23, Revelation, 232.

—24, Exodus, 293; Romans, 250.

—28, 30, James, 85.

—29, Chronicles, 172; Ezra, 50.

—33, Leviticus, 224; I. Kings, 125.

—45, John Epistles, 119.

MATTHEW VII., 1, James, 293.

—1-5, Galatians, 395; James, 251.

—5, James, 352.

—6, Proverbs, 126; Revelation, 384.

—15, Revelation, 228.

—16-18, James, 183.

—21-23, James, 137.

—24-27, James, 101.

—27, Peter, 228.

MATTHEW VIII., 4, Leviticus, 9.

—5-13, Acts II., 105.

—10, Mark, 353.

—17, Isaiah II., 6, 352; Peter, 101.

MATTHEW IX., 13, I. Kings, 215; Mark, 59.

—23, Jeremiah I., 202.

—37, 38, Revelation, 253.

MATTHEW X., 2, James, 26.

—3, James, 26.

MATTHEW X., 16, James, 102.

—17, Deuteronomy, 389.

—18-20, Ephesians, 428.

—19, Acts I., 183.

—20, Galatians, 253.

—21, 25, Mark, 220.

—22, II. Corinthians, 20.

—28, John Epistles, 309.

—34, Song of Solomon, 142.

—35, Ezra, 151.

—37, Ezra, 151.

—40, Revelation, 389.

—42, Leviticus, 180.

MATTHEW XI., 5, Leviticus, 331; James, 49.

—11, Galatians, 250; Revelation, 102.

—12, Twelve Prophets I., 230.

—19, Proverbs, 119.

—21, 22, Jeremiah II., 51.

—22, 24, John Epistles, 211.

—23, Song of Solomon, 134.

—25, Daniel, 202.

—27, Revelation, 326.

—29, II. Corinthians, 292; James, 81; John Epistles, 309.

MATTHEW XII., 4, Exodus, 310; Leviticus, 10.

—7, I. Kings, 215.

—17, Isaiah II., 6.

—19, 20, I. Kings, 397.

—20, Galatians, 395; John Epistles, 232.

—27, Pastoral Epistles, 326.

—33, Ephesians, 296; James, 183.

—36, Ephesians, 297; James, 314.

—39, James, 227.

—39, 41, Twelve Prophets II., 507; Pastoral Epistles, 358.

MATTHEW XII., 40, Twelve Prophets II., 507.

—41, 42, John Epistles, 211.

—42, Chronicles, 172; James, 193.

—43, Proverbs, 130.

—46, James, 28, 32.

MATTHEW XIII., 26, Revelation, 160.

—29, 30, Revelation, 253.

—30, Revelation, 154.

—32, Revelation, 253.

—35, Ephesians, 129.

—38, Mark, 111.

—39, Leviticus, 460, 470.

—41, Galatians, 299; Revelation, 258.

—43, Daniel, 324.

—48, Ephesians, 296.

—49, 50, Revelation, 258.

—54, James, 193.

—55, James, 26, 29, 32.

MATTHEW XIV., 3-6, Leviticus, 10.

—11, 12, Luke, 104.

MATTHEW XV., 1-9, Acts II., 15.

—3-6, Leviticus, 14.

—5, 6, Leviticus, 551.

—6, Jeremiah I., 176.

—7-9, I. Kings, 220.

—18, Proverbs, 166.

—19, Proverbs, 58.

MATTHEW XVI., 4, James, 227.

—13, Daniel, 248.

—13-16, Acts II., 101.

—15-18, Ephesians, 11.

—18, Peter, 70; Revelation, 357.

—19, Acts I., 147.

—21, Peter, 266.

—22, John Epistles, 293.

—24, Philipians, 284; Peter, 99.

MATTHEW XVI., 26, Joshua, 260.

—27, Proverbs, 159.

MATTHEW XVII., 5, James, 26.

—20, James, 330.

—24, Mark, 240.

MATTHEW XVIII., 6, James, 351.

—7, Leviticus, 442.

—9, Galatians, 278.

—16, II. Corinthians, 373.

—17, Mark, 158.

—19, Daniel, 151.

—22, Peter, 169.

—23-35, Leviticus, 171.

—25, II. Kings, 43.

—35, Proverbs, 319.

MATTHEW XIX., 8, Leviticus, 404; Deuteronomy, 404; II. Corinthians, 128; Galatians, 219.

—23, 24, James, 49, 83.

—29, Leviticus, 224; Daniel, 222.

MATTHEW XX., 2, Revelation, 92.

—3, 6, James, 156.

—20, Mark, 83.

MATTHEW XXI., 13, Jeremiah I., 159.

—16, Peter, 74.

—19, Jeremiah I., 180.

—21, James, 122; Revelation, 141.

—33, Hebrews, 32.

—42-44, Daniel, 161; Pastoral Epistles, 392.

MATTHEW XXII., 1-14, Leviticus, 91; Song of Solomon, 45.

—2, Revelation, 322.

—3, Proverbs, 124.

—12, Revelation, 353.

—14, Revelation, 175.

—32, Pastoral Epistles, 326.

MATTHEW XXII., 34-40, Acts II., 15; Peter, 90.

—41-46, Psalms III., 183; Ephesians, 91.

—43, Psalms III., 185.

—45, Hebrews, 114; Revelation, 385.

MATTHEW XXIII., 3, James, 168.

—8, Peter, 120.

—10, Peter, 236.

—11, Peter, 121.

—12, James, 247.

—13-36, James, 276.

—23, Leviticus, 563.

—29, Jeremiah I., 314.

—32, Romans, 290.

—33-35, Jeremiah I., 363; Romans, 292.

—34, James, 193; Revelation, 291.

—35, Psalms II., 401; Jeremiah II., 304; James, 32; Revelation, 310.

—37, Jeremiah I., 102; James, 294.

—38, Galatians, 297.

MATTHEW XXIV., 1, 2, Peter, 193.

—3-27, John Epistles, 211.

—5, 8-12, Ephesians, 412.

—6, 7, Daniel, 320; Revelation, 90.

—11, Thessalonians, 309.

—13, Revelation, 127.

—14, Leviticus, 472.

—15, Daniel, 12, 101, 283, 286.

—21, 22., Ephesians, 340.

—22, Numbers, 40; Daniel, 264.

—24, Thessalonians, 309; Revelation, 229.

—27, Hebrews, 188.

MATTHEW XXIV., 29, Peter, 356; Revelation, 106.

—30, Daniel, 248; Revelation, 160.

—31, Thessalonians, 174.

—35, Hebrews, 63, Peter, 357.

—36, Leviticus, 15.

—37-39, James, 278; Peter, 332.

—42, Peter, 329.

—44, James, 102.

MATTHEW XXV., 10, Revelation, 384.

—19, Romans, 362, 386.

—31, Hebrews, 26.

—31-46, Revelation, 346.

—34, Ephesians, 27.

—41, Leviticus, 559; Ephesians, 401; Peter, 289.

MATTHEW XXVI., 2, Mark, 360.

—3, Acts II., 32.

—12, Mark, 363.

—26, 27, Revelation, 324.

—28, II. Corinthians, 116.

—30, Psalms III., 206.

—36, I. Kings, 406.

—38, Pastoral Epistles, 136.

—39, Leviticus, 56.

—41, Romans, 222.

—46, Luke, 381.

—53, John II., 272.

—63, 64, James, 308.

—64, Mark, 53, 352.

—64, John Epistles, 211.

—67, Isaiah II., 285; Peter, xi.

—74, Luke, 384.

MATTHEW XXVII., 9, Twelve Prophets II., 450.

—18, Peter, 63.

—25, Romans, 296.

—54, Acts II., 106.

—55, Peter, 108.

- MATTHEW XXVII., 56, James, 26.
 —59, John Epistles, 245.
 —63, John Epistles, 293.
 —66, Ephesians, 53.
 MATTHEW XXVIII., 10, James, 4, 29.
 —13, John Epistles, 247.
 —18, Leviticus, 199; Peter, 145.
 —19, Acts II., 73; II. Corinthians, 87.
 —20, Pastoral Epistles, 333; Revelation, 44, 131.
 MATTHIAS, Election of, Acts I., 61-81.
 MAURICE, F. D., Acts II., 206; James, 64.
 MAYOR, J. B., James, 115.
 MAZZINI, Giuseppe, Isaiah I., 84-86; II., 259; Twelve Prophets I., 89.
 M'CAUL, A., *Old Paths*, Romans, 69.
 MEAT-OFFERING, Leviticus, 63-81; Numbers, 180.
 MEATH, Lord, John Epistles, 200, 201.
 MECHITARITES, Acts I., viii.
 MEDAD, Eldad and, Numbers, 130.
 MEDE, Joseph, Acts I., 64, 67, 84.
 MEDIA, Isaiah II., 107.
 MEDIATOR, Christ a, Hebrews, 137.
 —Desire for a, Job, 147.
 —Idea of a, Deuteronomy, 109, 110.
 —of the New Covenant, Hebrews, 302.
 MEEKNESS, Proverbs, 172, 210; Galatians, 387; Colossians, 311; James, 196-198.
 MEGIDDO, Joshua, 303; Jeremiah I., 317.
 MELCHISEDEK, Genesis, 128-131; Hebrews, 75, 79, 88, 135, 156.
 —Allegory of, Hebrews, 109-130.
 —a title, Genesis, 131.
 MELITO, Bishop of Sardis, Peter, xiii.
 MELVILLE, Henry, Acts II., 114.
 MEMORY and life, Colossians, 474.
 MENAHEM, King of Israel, II. Kings, 221-226.
 MENANDER, Acts II., 11.
 MENDICANT ORDERS, Acts II., 227.
 MENEPHTAH, Death of the son of, Exodus, 193.
 —the Pharaoh of the Exodus, Exodus, 90.
 —Tomb of, Exodus, 161-166.
 MEPHIBOSHETH, David and, II. Samuel, 134-145, 297.
 —Zibah and, II. Samuel, 242.
 MEPHISTOPHELES, Job, 36.
 MERAB, daughter of Saul, I. Samuel, 302.
 MERARITES, Duties of the, Numbers, 44.
 MERCHANT, The, has an honorable career, Deuteronomy, 369.
 —Vocation of the, Isaiah I., 296, 297.
 MERCIES of God, I. Samuel, 105; Psalms III., 159.
 MERCY, and faithfulness, Psalms I., 348.
 —Covenant and, Ezra, 178.
 —Peace and, Galatians, 447.

- MERCY, Trust in God's, Psalms I., 121.
- MERCY SEAT, The, Exodus, 377; Hebrews, 154.
- MERIBAH, Exodus, 249-252; Psalms III., 148.
- MERIT, No hope in human, Romans, 78-83.
- MERIVALE, Dean C., Hebrews, 96, 195.
- MERODACH-BALADAN, Isaiah I., 200, 376.
- and Hezekiah, II. Kings, 315.
- defeated, II. Kings, 323.
- MEROE, Acts I., 412.
- MEROM, Battle of, Joshua, 236-248.
- MERX, Adalbert, on Joel, Twelve Prophets II., 394-396, 436.
- MESOPOTAMIA, Isaiah II., 51, 56.
- MESSAGE, The Divine, Numbers, 219.
- MESSIAH, Isaiah I., 89, 90, 115 sq. 129, 131-144, 180 sq., 249; Ezekiel, 304-321; Daniel, 69; Twelve Prophets I., 408-418; Hebrews, 35, 114.
- the anointed, I. Samuel, 147.
- Conspiracy against, Psalms I., 13.
- Hope for a, Chronicles, 299-310.
- in type, Chronicles, 131.
- Kingdom of, Acts I., 27.
- of David, II. Samuel, 366-375.
- of Isaiah, II. Kings, 269.
- of the Psalmist, Psalms II., 90, 329.
- prophesied, Deuteronomy, 339.
- MESSIAH, referred to by Balaam? Numbers, 311.
- referred to by Hannah, I. Samuel, 35.
- universal dominion, Psalms I., 18.
- METAPHORS of James, James, 86, 88.
- METAPHRASTES, Simeon, Acts I., vi., 218.
- MEYER, H. A. W., Acts I., 98, 217, 230; II., 342; Romans, 261; II. Corinthians, 65, 137, 139, 149, 165, 239, 267, 317, 374; Galatians, 95, 116, 217, 229, 274, 328; Ephesians, 4, 42, 48, 359, 416; Philippians, 117, 173; James, 32, 390.
- MICAH OF MT. EPHRAIM, Judges, 336.
- MICAH, the prophet, of the reign of Manasseh, II. Kings, 364.
- MICAH, the book, Twelve Prophets, 357-438.
- MICAH I., 4, Psalms III., 63; Peter, 357.
- 7, Revelation, 290.
- 10-16, II. Kings, 299.
- 12, Jeremiah II., 329.
- MICAH II., 9, Ezekiel, 312.
- 12, Ezekiel, 314.
- MICAH III., 5, II. Kings, 463.
- 8, Ezekiel, 120.
- 10, Proverbs, 26; Jeremiah II., 276; Twelve Prophets II., 146.
- 11, II. Kings, 397, 463.
- 12, Psalms II., 399; Jeremiah II., 23; Daniel, 81.
- MICAH IV., 1, 2, II. Kings, 263; Jeremiah II., 107; Peter, 33.
- 2, Jeremiah I., 85.

- MICAHA IV., 4, Deuteronomy, 364.
 —6, Twelve Prophets II., 74.
 —9, Jeremiah I., 184.
 —11-13, Ezekiel, 372.
 —13, Psalms III., 63.
 MICAHA V., I, II. Kings, 239;
 Jeremiah I., 119.
 —1-6, Ezekiel, 311.
 —2, Chronicles, 144; John Epistles, 82.
 —3, Ezekiel, 314.
 —5, Jeremiah I., 90; II., 100.
 —7, Isaiah II., 307.
 MICAHA VI., I, Isaiah I., 17.
 —3, Jeremiah I., 81.
 —6-8, I. Kings, 212; Jeremiah II., 35; Ezekiel, 463.
 —7, II. Kings, 37.
 —8, Psalms I., 138; Jeremiah I., 207.
 —10, 11, Leviticus, 415.
 —16, II. Kings, 145.
 MICAHA VII., 1-20, II. Kings, 356.
 —5, Jeremiah I., 192.
 MICAIAH, son of Imlah, I. Kings, 459, 490-493.
 MICHAEL, aids David to escape, I. Samuel, 307.
 —David married to, I. Samuel, 303.
 —restored to David, II. Samuel, 44-46.
 MICHAEL, Jonathan's exploit at, I. Samuel, 218-228.
 MICROCOSM and Macrocosm, Job, 402.
 MIDIAN, Moses in, Exodus, 39-88; Hebrews, 253.
 MIDIANITES, Numbers, 261.
 —conquer Israel, Judges, 138.
 MIDIANITES, Defeat of the, Judges, 178-194.
 —Modern, Judges, 139.
 —Number of the, Numbers, 368.
 —plot against Israel, Numbers, 313.
 —to be vexed, Numbers, 318.
 —War with the, Numbers, 365.
 MIDRASH, James, 420.
 MIGRATION of Abraham for a spiritual cause, Genesis, 85.
 —of Israel to Egypt of great importance, Genesis, 321.
 —of nations, Genesis, 83.
 MILETUS, Acts II., 405.
 —Paul at, Acts II., 405-421.
 MILITARISM in Numbers, Numbers, 17.
 MILL, John Stuart, Ezekiel, 340; Acts I., 132; I. Corinthians 208; Pastoral Epistles, 39; John Epistles, 119, 123.
 —on creation, Genesis, 9; Job, 257.
 MILLES, Bishop Thomas, Acts I., 67.
 MILLIGAN, Wm., Pastoral Epistles, 117.
 —on *The Resurrection*, Acts II., 134.
 MILMAN, Henry, Jeremiah II., 91, 152; Acts I., 217.
 MILTON, John, Proverbs, 59, 69, 111, 133, 316, 367; Ecclesiastes, 209; Song of Solomon, 88; Isaiah II., 259; Jeremiah II., 102; Daniel, 139, 140, 163, 197; Mark, 13, 272; Galatians, 259; Colossians, 76, 91; John Epistles, 227.

MILTON, the Puritan, Deuteronomy, 192-195.

—Satan of, Job, 35; Proverbs, 59.

MINING, Job, 314.

MINISTERING TO THE SAINTS, Hebrews, 192, 313.

MINISTRY and the prophet, Chronicles, 259.

—Call to the, Isaiah I., 76-78.

—Duties of the, Numbers, 212.

—Educational work of, Chronicles, 223.

—Influence of a high-minded, Deuteronomy, 327.

—not a profession, Jeremiah II., 104.

—not to be secluded, Joshua, 308.

—Objectors to a regular, Deuteronomy, 330.

—Origin of the Christian, Pastoral Epistles, 104-117.

—A paid, Chronicles, 238, 263-265.

—Provision for the, Numbers, 399.

—St. Paul and the, Acts II., 385-421; I. Corinthians, 97-112; Colossians, 132-150.

—Support of the, I. Corinthians, 195-209.

—An unworthy, Judges, 344.

MIRACLES, Hebrews, 30 sq. 306.

—and natural law, I. Samuel, 99, 100.

—of Christ, Matthew, 105-131; John II., 142-144, 423-426.

—of Christ and Moses compared, Exodus, 132.

—of Christ not creative, Exodus, 125; Mark, 181.

MIRACLES, of Moses, Exodus, 72, 121-170.

MIRACLES OF CHRIST, Matthew, 105-131; Mark, 24-38, 129-161; Luke, 255-280.

—At the marriage in Cana, John I., 67-84.

—Blind man of Bethsaida, Mark, 213-216.

—The Centurion's servant, Matthew, 109-111; Luke, 195-208.

—The deaf and dumb man, Mark, 200-204.

—Death vanquished, Matthew, 122-128.

—The demoniac boy, Mark, 238-247.

—The demoniac of Gadara, Mark, 141-151.

—Demons cast out, Matthew, 117, 118; Mark, 28-33.

—Feeding the five thousand, Matthew, 192, 193; Mark, 176-183; Luke, 269-280; John I., 208.

—Feeding the four thousand, Mark, 205-208.

—The fever patient, Matthew, 111-113.

—Jairus' daughter, Mark, 151-161.

—Lazarus raised, John I., 351-367.

—The leper healed, Matthew, 107-109; Mark, 42-46; Luke, 260.

—Lost faculties restored, Matthew, 128-131.

—The man at Bethsaida, John I., 175-187.

MIRACLES OF CHRIST, The man blind from birth, John I., 301-317.
 —Miraculous draught of fish, Luke, 166-174.
 —The nobleman's son, John I., 159-173.
 —Peter's mother-in-law, Luke, 158.
 —The sick of the palsy, Mark, 47-52.
 —Sins forgiven, Matthew, 118-121.
 —The storm stilled, Matthew, 115-117, 197-202; Mark, 133-140.
 —The withered hand, Mark, 71-74.
 MIRIAM, Death of, Numbers, 223.
 —Jealousy of, Numbers, 136-141.
 —Pharaoh's daughter and, Exodus, 32.
 —Punishment of, Numbers, 147.
 MIRTH, Wisdom better than, Ecclesiastes, 139.
 MISANTHROPE, The, Proverbs, 240.
 MISCHIEF, Proverbs, 169, 170.
 MISOPOGON, Acts II., 159.
 MISSIONS, Pastoral Epistles, 193-198.
 —and the Atonement, John Epistles, 106-116.
 —Christian generosity and, Proverbs, 45.
 —in Africa, Thessalonians, 157, 158.
 —methods not to be criticised, Thessalonians, 96.

MISSIONS, Necessity of a healthy independence, Acts I., 200.
 —Principle of work, Romans, 278.
 MISTAKES, Education in, John I., 278.
 MISUNDERSTANDINGS, Genesis, 410; Proverbs, 200; Twelve Prophets I., 319.
 MITHRA, Worship of, Ezra, 35; Acts I., 32; II., 35.
 MIVART, St. George, *Genesis of species*, Acts I., 60.
 MIXED MULTITUDE, Numbers, 121.
 MIZPAH, Judges, 236, 237.
 —Gedaliah murdered at, II. Kings, 470.
 —Samuel calls the people, I. Samuel, 93.
 MNASON, Acts II., 426.
 MOAB, Isaiah I., 94, 273; Jeremiah II., 234-241; Ezekiel, 226, 227; Twelve Prophets I., 132.
 —David wars against, II. Samuel, 112, 113.
 —Invasion of, II. Kings, 29-39.
 —overrun by Amorites, Numbers, 254.
 —Plains of, Numbers, 260.
 —revolt against Ahaziah, II. Kings, 5-7.
 MOABITE STONE, Deuteronomy, 136, 169; I. Kings, 339, 451; Ezekiel, 226.
 MOHAMMED, on love, I. Corinthians, 300.
 MOHAMMEDAN, Acts I., 314, 402.
 —contempt for women, Ecclesiastes, 204.

- MOHAMMEDAN, Conversion of the, Twelve Prophets II., 538.
- Decay, Deuteronomy, 211.
- method of slaughter, Leviticus, 373.
- origin and Hebrews, Deuteronomy, 157, 161.
- prophet, Deuteronomy, 341.
- religion, John Epistles, 111.
- slavery, John Epistles, 182.
- MÖHLER, John A., *Symbolism*, I. Corinthians, 264.
- MOLECH, Worship of, Leviticus, 387; II. Kings, 362.
- MOLINOS, Miguel de, Acts II., 446.
- MOLL, Dr. A., on *Hypnotism*, Acts I., 100, 123, 230, 360.
- MOMMSEN, Acts II., 96, 103, 140, 150, 281, 378, 468.
- MONASTICISM, Celtic, Acts II., 88.
- MONEY and the church, II. Corinthians, 263.
- and sympathy, John I., 16.
- Danger in the love of, John II., 102; Acts I., 227.
- MONICA, St., James, 358.
- MONOD, Adolph, Ephesians, 68, 107, 138, 344.
- MONOTHEISM, Judges, 32; Isaiah II., 88, 236-251.
- and the creation, Genesis, 8.
- and the imagination, Isaiah II., 95.
- diffused by Abraham, Genesis, 81.
- growth in Israel, Isaiah I., 357, 363.
- in the Decalogue, Deuteronomy, 77.
- MONOTHEISM, moral and political advantages, Isaiah I., 108-110.
- of Israel defined, Isaiah II., 36-40, 129, 149.
- MONTANISTS, Acts I., 154; Pastoral Epistles, 70, 115.
- MONTGOMERY, James, Romans, 235.
- MONUMENTA FRANCISCANA, Acts I., 163.
- MORAL severity, Numbers, 370.
- MORALITY, Civilization without, Numbers, 372.
- Decay of, Twelve Prophets I., 255-268.
- Heathen lack of, Ezra, 105.
- progressive, Exodus, 23.
- MORALS, Paul on Christian, Ephesians, 259-351.
- MORDECAI, Ezra, 379, 384, 392-404.
- MORE, Sir Thomas, Ecclesiastes, 303; Jeremiah II., 102.
- MOREHOUSE, Bishop James, James, 345.
- MORINUS, Jean, *Exerc. Bibl.*, Acts II., 13.
- MORLEY, John, on Dante, Deuteronomy, 488.
- on the origin of Christianity, Numbers, 88.
- MOSES, Exodus, 26-442.
- acted for Jehovah, Numbers, 92, 162.
- and Aaron meet, Exodus, 87.
- and the burning bush, Exodus, 43-64.
- and Dathan, Numbers, 205.
- and his success late in life, Joshua, 11.

- MOSES, and his successor, Joshua, 37-47.
- and Isaiah, Numbers, 146.
- and Jethro, Exodus, 259-263.
- and Korah, Numbers, 204.
- and the vision of God, Exodus, 437-439.
- at the rock, Numbers, 225.
- at the transfiguration, Matthew, 238.
- appeals to Hobab, Numbers, 105.
- Authority of, Numbers, 203.
- Blessing of, Deuteronomy, 460-470.
- career guided by God, Joshua, 9.
- Character of, Deuteronomy, 474-490.
- Choice of, Exodus, 34-38.
- close of his life, Numbers, 313.
- Coalition against, Numbers, 204.
- Comeliness of, Hebrews, 239.
- Commission of, Exodus, 65-69.
- Death of, Deuteronomy, 490, 491.
- encouraged by God, Exodus, 99-111.
- Faith of, Numbers, 336; Hebrews, 233.
- Farewell speeches of, Deuteronomy, 433-451.
- Fear of, Hebrews, 300.
- Genealogy of, Exodus, 108.
- Generalship of, Joshua, 10.
- Great offer to, Numbers, 167.
- hesitates to return to Egypt, Exodus, 70-79.
- MOSES, his communion with God, Numbers, 76.
- in Midian, Exodus, 39-88.
- inferior to Christ, Hebrews, 55.
- Inner life of, Hebrews, 237.
- intercedes for Israel, Numbers, 206.
- Judgment of, Numbers, 228.
- Magnanimity of, Numbers, 133.
- the man of God, Joshua, 266.
- mediatorship, Deuteronomy, 106-115.
- Miracles of, Exodus, 72.
- Mission of, Hebrews, 236.
- no priest, Numbers, 6.
- not the hero of Numbers, Numbers, 2.
- obeys the call of God, Exodus, 79-88.
- Parents of, Exodus, 28.
- Position of, Numbers, 142.
- prays for death, Numbers, 128.
- rebukes Reuben and Gad, Numbers, 374.
- refused by Pharaoh, Exodus, 89.
- Reverence for, Numbers, 16.
- Song of, Exodus, 216-225; Deuteronomy, 452-460.
- Stephen's account of, Hebrews, 245.
- steward of Christ, Hebrews, 54.
- Strain on, as leader, Numbers, 125.
- with Aaron at the last, Numbers, 240.
- Work of, Joshua, 58.
- MOTHERHOOD, Judges, 268.
- MOTIVES, mixture of, Philip-
pians, 53.

- MOTIVES, Paul appeals to high, II. Corinthians, 382.
 —wrongly imputed, II. Corinthians, 32, 33.
- MOULE, H. C. G., Ephesians, 403.
- MOUNT OF OLIVES, Prophecy of Christ on the, Matthew, 339-375.
- MOUNT SEIR, Chronicles, 81.
- MOUNT ZION, Psalms II., 93-96, 284, 472, 474; Hebrews, 153, 292-309.
 —The lamb on, Revelation, 238-245.
- MOURNING in silence, Leviticus, 247-249.
- MOUSE, The, of Sennacheribs defeat, II. Kings, 345.
- MOZLEY, J. B., *Lectures*, Romans, 189.
- MULBERRY TREES, II. Samuel, 82.
- MÜLLER, K. O., *Antiquities of Antioch*, Acts II., 150.
- MÜLLER, Max, Ecclesiastes, 59, 60.
- MURATORIAN FRAGMENT, The Acts I., 7; James, 4.
 —Canon, Pastoral Epistles, 6, 14; John Epistles, 31, 35.
- MURDER, Accidental, Exodus, 343.
- MURDER, condemned, Matthew, 73, 74.
 —The first, Genesis, 29-39.
 —forbidden, Exodus, 315-319; Proverbs, 90.
 —Involuntary, Joshua, 330-332.
 —No satisfaction for, Leviticus, 115, 116.
 —of Abel, Genesis, 29-39.
- MURMURING against God, Numbers, 118.
 —at what displeases us, Philip-
 pians, 139-142.
- MURRAIN, The plague of, Exodus, 141-144.
- MUSIC, and praise of the Temple, I. Kings, 197.
 —and worship, James, 320-322.
 —Influence of, I. Samuel, 275.
 —of the Temple, Psalms III., 460.
 —Origin suggested, Genesis, 46.
 —Religious value of, Chronicles, 440-443.
- MUSSUS, James, 383.
- MUSTERING of Israel, Numbers, 18.
- MYSTERIES, Christian, II. Corinthians, 47-58.
 —New Testament, Colossians, 126-131; Thessalonians, 263; Pastoral Epistles, 132, 135.

N

- NAAMAN, Leprosy of, Leviticus, 329, 330.
 —Story of, II. Kings, 50-65.
- NABAL, David and, I. Samuel, 378-390; Proverbs, 339.
- NABI, or prophet, Numbers, 29.
- NABONIDAS, Isaiah II., 65, 113, 193.
 —persecutes the Jews, Ezra, 16.
 —State of, Twelve Prophets II., 22.
 —Terror of, Ezra, 33.
- NABOPOLASSAR, II. Kings, 383, 422.
- NABOTH, Ahab and the vineyard of, I. Kings, 473-483.
- NADAB, King of Israel, I. Kings, 309, 310.
- NADAB, Strange fire of, Leviticus, 237-255; Numbers, 29.
- NAHASH, King of the Amorites, I. Samuel, 170, 172.
- NASHON, Numbers, 22.
- NAHUM, The book, Twelve Prophets II., 77-112.
 —Text of, Twelve Prophets II., 82.
- NAHUM I., 3, II. Kings, 22.
- NAHUM III., 5, Jeremiah I., 296, 298.
 —8-11, II. Kings, 382.
 —10, II. Kings, 142, 222.
- NAIOTH, David at, I. Samuel, 313.
- NAMES, Christian, Chronicles, 39.
- NAMES, foundation of hope, Psalms II., 156.
 —Jesus the allhallowing, Colossians, 332-334.
 —Significance of, Chronicles, 30-33.
- NAOMI, and Boaz, Judges, 397 sq.
 —and her burden, Judges, 368.
 —and her daughters-in-law, Judges, 371.
 —returns to Bethlehem, Judges, 387.
- NAPHTALI, The tribe, Moses blesses, Deuteronomy, 469.
- NAPOLEON, at Leipzig, Exodus, 157.
 —compared with Sennacherib, Isaiah I., 362.
 —leaves Egypt, Isaiah I., 353.
 —on the conquests of Christ, I. Samuel, 263.
 —on his way to St. Helena, Numbers, 285.
 —retreat from Moscow, I. Corinthians, 237.
 —the supreme example of failure, Judges, 149.
- NATHAN, The prophet, and David, Chronicles, 242; Psalms II., 496.
 —and the rebellion of Adonijah, I Kings, 82-85.
 —rebukes David, II. Samuel, 169-180.

- NATHAN, tells David not to build a temple, II. Samuel, 100.
- NATHAN, son of David, I. Kings, 142.
- NATHANIEL and Jacob's dream, Genesis, 285.
- called, John I., 64.
- NATIONALISM of the old covenant, Hebrews, 140-243.
- NATIONS, Duty of, Numbers, 160; Judges, 37.
- responsible to God, Leviticus, 128.
- NATIVITY, The, Luke, 62.
- NATURAL RELIGION, Job, 25; Hebrews, 3.
- ends with a sigh, Job, 290.
- Source of, Job, 178.
- NATURE, and God, Numbers, 80; Job, 166, 287, 301; Psalms II., 253; Jeremiah I., 235.
- and the supernatural, Judges, 266.
- as a revelation of God, Hebrews, 3.
- Cultus, Numbers, 313; Judges, 42, 418.
- Destruction of, Isaiah I., 417, sq.
- Dissolution of, Hebrews, 307.
- Fourfold use by the prophets, Isaiah I., 16-18.
- in the Scripture, Psalms I., 189.
- Influence of, Exodus, 387.
- interrogated, Hebrews, 8.
- Love of, James, 86, 231.
- Redemption of, Isaiah I., 188-199.
- the vesture of the Son, Hebrews, 27.
- NAZARETH, Christ and, Luke, 51, 61, 131.
- NAZIRITE, Samson to be a, Judges, 276.
- vow, Acts II., 333, 436.
- NAZIRITISM, ceremonies of discharge, Numbers, 64.
- Parells to, Numbers, 59.
- Statutes regarding, Numbers, 60.
- NEANDER, Augustus, James, 290, 325.
- NEBUCHADNEZZAR, II. Kings, 429, 435, 436; Isaiah II., 32, 34, 54, 107; Ecclesiastes, 35, 38; Song of Solomon, 109; Jeremiah I., 25, 31, 46; II., 4, 5, 300; Ezekiel, 101, 160, 242-245, 282; Daniel, 45, 143.
- captures Jeconiah, Deuteronomy, 349.
- Dream of, Daniel, 141-166.
- Idol of gold, Daniel, 167-183.
- stricken and restored, Daniel, 184-202.
- NEBUZARADAN, Jeremiah II., 173, 175.
- NECESSITY, Job, 130.
- NECTARIUS, James, 340.
- NEGLECT, and its results, Judges, 138.
- and rejection, Numbers, 186.
- of God, Deuteronomy, 155.
- NEHEMIAH, The patriot, Ezra, 163-350.
- and the covenant, Ezra, 307-316.
- and the law, Ezra, 271-290.
- midnight ride, Ezra, 198-209.
- on guard, Ezra, 234-246.
- Prayer of, Ezra, 174-197.

- NEHEMIAH, rebuilds Jerusalem, Ezra, 210-234.
 —the reformer, Ezra, 339-350.
 NEHEMIAH, The book, Ezra, 1-11; Psalms II., 452.
 —Exposition of, Ezra, 163-350.
 NEHEMIAH I., 5, Deuteronomy, 123.
 NEHEMIAH II., 2-8, I. Samuel, 139.
 —3, Song of Solomon, 92.
 —6, Psalms, 65.
 NEHEMIAH III., 16, Acts I., 125.
 NEHEMIAH IV., 17, Chronicles, 225.
 NEHEMIAH V., 19, Leviticus, 77; Jeremiah I., 77.
 NEHEMIAH VII., 63-65, Chronicles, 47.
 NEHEMIAH VIII., 6, Daniel, 226.
 —10, Revelation, 185.
 NEHEMIAH IX., 5, Daniel, 151.
 —26, Jeremiah I., 102; James, 294.
 NEHEMIAH X., 32, Chronicles, 405; Ezekiel, 443, 453.
 NEHEMIAH XI., 1, 2, Ezekiel, 495.
 —9, Jeremiah I., 72.
 —19, Psalms II., 43.
 —36, Chronicles, 104.
 NEHEMIAH XIII., 5, Ezekiel, 430.
 —15, Jeremiah I., 368.
 —23, Chronicles, 77.
 —26, Chronicles, 173.
 NEHUSHTAN, II. Kings, 293.
 NEIGHBOUR, Relations to our, Proverbs, 244.
 —Rights of our, Leviticus, 164.
 —Who is our? Exodus, 315; Deuteronomy, 127, 145.
 NELSON, Robert, *Fasts and Festivals*, Acts I., 79; II., 256.
 NELSON, Lord, I. Corinthians, 266.
 NEO-CAESAREA, Acts I., 266.
 NEOCOROS, Acts II., 379, 380.
 NEPESH, Numbers, 53.
 NERO, Emperor, Acts II., 433, 470; Ephesians, 283, 340; Pastoral Epistles, 14, 89, 275, 414, 419, 422, 426.
 NESTORIANISM, Acts I., 48; II., 258; Hebrews, 169.
 NEW MOON, Numbers, 343, 349.
 —of seventh month, Numbers, 355.
 NEW TESTAMENT, canon, Acts I., 16.
 —Puritanism, II. Corinthians, 237-247.
 —quotations in Isaiah, Isaiah II., 6, 282, 284.
 NEW TESTAMENT ETHICS, The vow in, Leviticus, 549-552.
 NEWMAN, J. H., Isaiah I., 267; Acts I., 381; Pastoral Epistles, 39, 40, 233-235, 387; Hebrews, 13; James, 202, 266, 380, 383, 443.
 NEWTON, Sir Isaac, Daniel, 95.
 NEWTON, Robert, Acts, I, 3.
 NICANOR, Gate of, Acts I., 158.
 NICENE CREED, Hebrews, 29.
 NICEPHORUS, James, 422.
 NICODEMUS, John I., 99-116; Acts I., 240.
 —Gospel of, Pastoral Epistles, 380.
 NICOLAS, proselyte of Antioch, Acts I., 286.

- NINEVEH, Fall of, II. Kings, 381;
Twelve Prophets II., 17, 61-66, 96-112.
—Repentance of, Twelve Prophets II., 529-535.
- NITZSCH, Karl Immanuel, Daniel, 81, 83.
- NOAH, Genesis, 63, sq.
—As were the days of, Peter, 325-334.
—Covenant with, Genesis, 72, 73.
—Drunkenness of, Genesis, 75.
—Faith of, Hebrews, 215.
—Fall of, Genesis, 68-80.
—Preaching of, Peter, 139.
—Sons of, Genesis, 78.
- NOB, David at, I. Samuel, 331-335.
- NON-RESISTANCE, Doctrine of, Chronicles, 378-392.
- NORTHCOTE, J. S., *Epitaphs of the Catacombs*, Acts I., 112.
- NOVATIAN HERESY, Acts I., 237; Hebrews, 95.
- NOWACK, Wilhelm G. H., Twelve Prophets II., 128, 144, 380, 432, 436, 487.
- NUMBERS, The book, as history, Numbers, 13.
—Date of, Numbers, 12.
—like Greek Drama, Numbers, 2.
—Puritanism of, Numbers, 8.
—Sources of, Numbers, 10.
—Spirit of, Numbers, 16.
—Three main channels in, Numbers, 7.
—Time covered by, Numbers, 11.
- NUMBERS I., 10, Joshua, 22.
- NUMBERS II., 18, Joshua, 22.
—24, Joshua, 23.
- NUMBERS V., 2, 3, II. Kings, 83.
- NUMBERS V., 12-27, Leviticus, 156.
- NUMBERS VI., 2, Jeremiah II., 46.
—9-12, Leviticus, 350.
—10, Leviticus, 319.
—24-26, Psalms II., 266.
—25, Psalms I., 298; II., 407.
- NUMBERS VII., Leviticus, 210.
—89, Exodus, 377.
- NUMBERS IX., 5, Joshua, 121.
—15-22, I. Samuel, 64.
- NUMBERS X., 35, I. Samuel, 64; Psalms I., 28; II., 273; III., 350.
- NUMBERS XI., 1, II. Kings, 18.
—3, Psalms II., 391.
—4-6, Exodus, 234; Leviticus, 369; Psalms III., 144.
—17, John I., 48.
—33, Psalms III., 144.
- NUMBERS XII., 7, Ephesians, 274.
—10, II. Kings, 63.
—11, Jeremiah I., 9.
—12, Leviticus, 330.
- NUMBERS XIII., 16, Matthew, 9.
—22, II. Samuel, 19.
—30, Joshua, 264.
—32, Ezekiel, 332.
—33, Joshua, 247.
- NUMBERS XIV., 10, Joshua, 34.
—24, Joshua, 264.
—28, Psalms III., 147.
—29, Joshua, 121.
—31, Psalms III., 146.
- NUMBERS XV., 2-4, Leviticus, 105.
—30-32, Ezekiel, 482.
—32, Jeremiah I., 373.
—39, Leviticus, 195; Song of Solomon, 44.

- NUMBERS XVI., 3, Joshua, 343;
 Psalms III., 144.
 —22, Hebrews, 284.
 —31-33, Joshua, 185.
 —35, Psalms, 145.
 —46, Leviticus, 238.
 NUMBERS XVIII., 1, Joshua, 342.
 —2, Joshua, 342.
 —7, Chronicles, 422.
 —12, Deuteronomy, 315.
 —14, Deuteronomy, 170.
 —15, 16, Leviticus, 545; Ezekiel, 181.
 —19, Chronicles, 327.
 —20, 24, Deuteronomy, 314; Ephesians, 50.
 —21, Leviticus, 559.
 NUMBERS XX., 2-13, Psalms III., 148.
 NUMBERS XXI., 6, Jeremiah I., 183.
 —9, II. Kings, 291.
 —22, Psalms I., 158.
 —29, Jeremiah I., 306.
 NUMBERS XXII., 21, Psalms II., 495.
 NUMBERS XXIII., 8, James, 181.
 —9, Jeremiah I., 317; Twelve Prophets I., 270.
 —10, John Epistles, 183.
 NUMBERS XXIV., 4, Twelve Prophets I., 15.
 —8, Twelve Prophets II., 68.
 —9, Psalms I., 159.
 —13, Song of Solomon, 163.
 NUMBERS XXIV., 19, Psalms III., 187.
 —20, John Epistles, 183.
 NUMBERS XXV., 9, Psalms III., 147.
 NUMBERS XXVI., 7, 18, 34, Joshua, 73.
 NUMBERS XXVI., 33, Joshua, 309.
 NUMBERS XXVII., 1-11, Joshua, 309.
 —17, Psalms II., 426.
 —18-23, Acts I., 284.
 NUMBERS XXVIII., 3-8, Ezekiel, 473.
 NUMBERS XXXI., 6, Psalms II., 495.
 —7, II. Kings, 73.
 —8, Joshua, 259.
 —16, Psalms II., 426.
 NUMBERS XXXIII., 47, 48, Ezekiel, 374.
 —55, II. Corinthians, 352.
 NUMBERS XXXV., 5, Joshua, 347.
 —9-34, Joshua, 326.
 —24, Numbers, 403.
 —31, Exodus, 345; Leviticus, 115, 484.
 —33, Jeremiah I., 108.
 NUMBERS XXXVI., 11, Joshua, 309.
 NUMENIUS, Pastoral Epistles, 379.
 NUNC DIMMITTIS, The, Luke, 44-46.
 NYMPHAS, Colossians, 403-406

O

- OATH, of God to Abraham, Hebrews, 101.
 —of men and God contrasted, Hebrews, 104.
 OBADIAH and Elijah, I. Kings, 379.
 OBADIAH, The book, Twelve Prophets II., 161-184.
 OBADIAH, 4, Jeremiah II., 244.
 —5, Jeremiah I., 42.
 —8, Ezekiel, 227.
 —10-14, Isaiah I., 439; Jeremiah I., 317.
 —11-15, Jeremiah II., 244.
 —21, Jeremiah II., 247.
 OBED-EDOM, The ark at the house of, II. Samuel, 89.
 OBEDIENCE, Proverbs, 385; Luke, 168; John I., 184; Ephesians, 381; Thessalonians, 138.
 —and love, Colossians, 487.
 —Children of, Peter, 44.
 —Duty of, Pastoral Epistles, 272, 275.
 —of the Son, Hebrews, 77; Peter, 12, 13.
 —Prompt, Joshua, 142.
 —Reward of, Job, 42.
 OBJECTIONS, Christ's method of dealing with, Matthew, 159.
 OBLIGATION, Consciousness of, Philippians, 340.
 OBSCURITY may furnish leaders, Judges, 87; I. Samuel, 32.
 OCCULT PHENOMENA, Genesis, 363.
 OECUMENICUS, Acts II., 84; James, 285, 399, 418.
 OEHLER, G. F., Acts II., 6.
 OFFENCES, Christ's doctrine of, Mark, 254-262.
 OFFERINGS, See burnt offerings, meal offerings, sin offerings, wave offerings, sacrifices.
 OG, King of Bashan, Joshua, 12.
 OHOLA and OHOLIBAH, Allegory of Ezekiel, Ezekiel, 189-196.
 OIL, for the sacrifice, Leviticus, 68-71.
 —for the sick, James, 327, 331.
 OLD TESTAMENT defective in unity, Hebrews, 6.
 OLIVE, Imagery, Romans, 303.
 OMISSIONS, Numbers, 184.
 OMRI, King of Israel, I. Kings, 338-343.
 ONESIMUS, Colossians, 382-385, 418, 454-468, 471, 483; Pastoral Epistles, 411.
 ONESIPHORUS, Pastoral Epistles, 313, 319, 320, 323, 414.
 OOSTERZEE, J. J. von, Hebrews, 317.
 OPPORTUNISM, Judges, 166.
 OPPORTUNITY, Colossians, 365.
 —for winning men, Peter, 79.
 —Providence of God and, I. Samuel, 316.

- OPTIMISM of Caleb and Joshua, Numbers, 160.
- ORDEAL of jealousy, Numbers, 57.
- ORDINANCES, No healing in, John I., 180.
- ORDINATION, Acts II., 194, 414; Pastoral Epistles, 60, 63, 220, 314.
- ORELLI, C. von, Jeremiah II., 30, 37, 43, 196, 204, 214, 225, 245, 285, 338; Daniel, 83; Twelve Prophets II., 117, 127, 287, 451.
- ORGANIZATION, Idea of, Numbers, 44; Deuteronomy, 328.
- ORIENTAL SOCIETY, Character, Job, 131.
- Contrasts of, Job, 72.
- Ideas of, Job, 50.
- ORIGEN, Song of Solomon, 43; Acts I., 79, 101, 400; II., 251; Ephesians, 18; Pastoral Epistles, 125, 228, 229, 379; James, 5, 21, 307, 330, 337, 369, 372, 441; Peter, vi.
- ORIGIN OF THE WORLD, See CREATION.
- ORMAZD, Ecclesiastes, 57-62.
- ORNAMENTS, Rubric, Acts II., 239.
- ORONTES, Acts II., 151, 196.
- ORPAH and Naomi, Judges, 376.
- ORTHODOXY uncorrupted, Job, 197.
- OTHNIEL, Judges, 22, 73, 74.
- OTTO, Karl, *Corp. Apologet.*, Acts II., x.
- OUTCOME, The, Bitterness of the latter end, II. Samuel, 35-37.
- OVERCROWDING, Numbers, 331.

P

- PAES, James, 105.
 PAIN, and evil, Job, 52.
 —and imprudence, Job, 59.
 —Happiness and, Job, 55.
 —Mystery of, Job, 120.
 PALESTINE, in the time of Abraham, Genesis, 96, sq.
 —Jehovah's land, Ezekiel, 322-341.
 —the promised land, Joshua, 52.
 PALEY, William, Acts II., 291, 360; I. Corinthians, 352; John Epistles, 181, 182.
 —on Divine goodness, Job, 53.
 PALGRAVE, W. G., quoted, Job, 20, 197.
 PALLADIUS, Peter, xiii.
 PALMER, William, Acts I., 237.
 PAMPHILIUS, James, 6, 7.
 PANGAEUS, Mount, Acts II., 276.
 PANTAENUS, Acts I., 400.
 PAPAL, infallibility, Acts II., 230.
 —Rise of, supremacy, Acts II., 144.
 PAPHOS, Acts II., 197, 201.
 PAPIAS, Acts I., 80; Peter, v.
 PARABLE, of Nathan, II. Samuel, 173.
 —Use of the word, Hebrews, 228.
 PARABLES, of Balaam, Numbers, 292, 300, 305.
 —of the vine, Psalms II., 409.
 —of the vineyard, Isaiah I., 38-47.
 PARABLES OF CHRIST, Matthew, 173-185; Mark, 105-129.
 —The corn of wheat, John II., 29-43.
 —The final separation, Matthew, 366-375.
 —The Good Samaritan, Luke, 294-305.
 —The good shepherd, John I., 319-334.
 —The hid treasure, Matthew, 184.
 —The husbandman, Matthew, 311-314; Mark, 318-325; John I., 26.
 —The lamp and stand, Mark, 118-121.
 —The marriage feast, Matthew, 315-322.
 —The mustard seed, Matthew, 183; Mark, 126-129.
 —The net, Matthew, 184.
 —of judgment, Matthew, 349-375.
 —of the lost and found, Luke, 317-335.
 —Principle of parabolic instruction, Matthew, 175-181; Mark, 105-109.
 —The prodigal son, Luke, 322-335.
 —Rich man and Lazarus, Luke, 359.
 —The seed growing secretly, Mark, 121-125.

- PARABLES OF CHRIST, The servant and the household, Matthew, 349-352.
- The sower, Matthew, 176-178, 181-183; Mark, 109-118; Luke, 225-240.
- The talents, Matthew, 357-365.
- The two sons, Matthew, 310.
- The unjust judge, Luke, 187, 188.
- The vine and the branches, John II., 173-190.
- The virgins, Matthew, 353-357.
- PARDON and restoration, Numbers, 171.
- PARENTS, Disobedience to, II. Samuel, 275.
- duty to children, Leviticus, 326; Deuteronomy, 84; Proverbs, 303-313; Colossians, 340-345.
- honoured, Exodus, 312.
- PARTY Shibboleths, Judges, 262.
- PASSOVER, The, Numbers, 351; Hebrews, 320.
- celebrated at the Jordan, Joshua, 121-122.
- celebrated by Hezekiah, Chronicles, 434-438.
- Christ keeps, Matthew, 386-395.
- Feast of, Leviticus, 455-458.
- instituted, Exodus, 171-193.
- Little, Numbers, 84, 86.
- PASTORAL EPISTLES, Authenticity of the, Pastoral Epistles, 4-16, 33, 52, 55, 163, 169, 294, 295, 312, 322, 404, 406-417.
- PASTORAL EPISTLES, Changes made by revisers, Pastoral Epistles, 32, 47, 59, 219, 268, 269, 285, 354, 371, 391.
- Character of the, Pastoral Epistles, 3, 4, 15, 16, 201, 309, 313.
- Doctrinal statement of the, Pastoral Epistles, 259, 282.
- Genuineness of, Pastoral Epistles, 4-16, 33, 52, 55, 163, 169, 294, 295, 312, 322, 404, 406, 417, 421.
- Phraseology of the, Pastoral Epistles, 3, 4, 15, 16, 201, 309, 312.
- PATARA, Paul at, Acts II., 424.
- PATIENCE, Greek words for, James, 291.
- in criticism, James, 299.
- in waiting, James, 289-295.
- of faith, Isaiah I., 165.
- of hope, Thessalonians, 30-33.
- of Isaac, Genesis, 242.
- of Job, James, 295-301.
- of Joshua, Joshua, 29.
- Trust and, Psalms I., 361.
- Value of, Joshua, 156.
- PATMOS, John at, John Epistles, ii.; Revelation, 11.
- PATON, John G., Anecdote of, Proverbs, 215.
- Early life of, Proverbs, 54.
- PATRICK, St., *Confessions*, Acts I., 12.
- Family of, Acts I., 281.
- PATRIOTISM of Isaiah, Isaiah I., 37.
- of Nehemiah, Ezra, 172.
- True, Ezra, 212, 213.

- PATRIOTISM, A wrong kind of, Numbers, 319.
- PATTISON, Mark, James, 208.
- PAUL, St., Abraham's blessing, Galatians, 180-188.
- Absence and longing of, Thessalonians, 99-116.
- Acts of, Acts I., 2.
- Anathema of, Galatians, 34-49.
- and church organization, Acts II., 216.
- and circumcision, Acts II., 225-228, 392, 435.
- and the curse of the law, Galatians, 188-195.
- and false brethren, Galatians, 98-112.
- and the epistle to the Romans, Romans, 10.
- and the Galatians folly, Galatians, 163-179.
- and Gnosticism, Pastoral Epistles, 32-51.
- and Peter, Galatians, 93.
- and Peter, James and John, Galatians, 113-128.
- and the poor, I. Corinthians, 387-399.
- and the primitive church, Galatians, 83-97.
- and the Roman see, Acts II., 246.
- and the Sanhedrin, Acts II., 23, 429, 442.
- and slavery, Pastoral Epistles, 175-187.
- and Timothy, Pastoral Epistles, 19-31.
- and Christian literature, Pastoral Epistles, 224-236.
- PAUL, *Apologia pro vita sua*, Thessalonians, 69-82.
- appeals to lofty motives, II. Corinthians, 382.
- as a sower, Mark, 115, 116.
- asks for prayer, Romans, 416-420.
- at Caesarea, Acts II., 422-449.
- at Corinth, Acts II., 301-330; Romans, 5; I. Corinthians, 3, sq.
- at Ephesus, Acts II., 331-384.
- at Jerusalem, Galatians, 83-90.
- at Malta, Acts II., 450-471.
- at Miletus, Acts II., 405-421.
- at Patara, Acts II., 424.
- at Puteoli, Acts II., 465.
- at Sidon, Acts II., 461.
- at Thessalonica, Acts I., 37.
- at Troas, Acts II., 268, 392-406.
- at Tyre, Acts II., 425.
- Authentic writings of, Thessalonians, 395-399.
- Author of Ephesians, Galatians, 4-13.
- The bane and the antidote, Colossians, 185-198.
- Baptism of, Acts II., 72-77.
- Behaviour in Christian worship, Pastoral Epistles, 94-103.
- belief in the resurrection and the incarnation, Pastoral Epistles, 353-363.
- the bestowment of grace, Ephesians, 34-49.
- Birthplace of, Acts II., 4.
- Bodily exercise and Godliness, Pastoral Epistles, 141-150.

- PAUL, The brand of Jesus, Galatians, 448-459.
- Burden-bearing, Galatians, 390-404.
- Charge against controversy, Pastoral Epistles, 364-368.
- Charity and independence, Thessalonians, 151-168.
- Children of the light, Ephesians, 321-335.
- Choice between living and dying, Philippians, 65-76.
- Christ and the church, Ephesians, 366-379.
- The Christian family, Colossians, 335-353.
- The Christian hope, II. Corinthians, 173-185.
- The Christian household, Ephesians, 380-393.
- The Christian life, Pastoral Epistles, 343-352.
- Christian life a race, Philippians, 259-280.
- The Christian ministry, Colossians, 132-150.
- Christian mysteries, II. Corinthians, 47-58.
- Christian worth of labour, Thessalonians, 375-390.
- Christians, living epistles, II. Corinthians, 99-111.
- Christ's captive, II. Corinthians, 84-98.
- Christ's spirit and human flesh, Galatians, 347-360.
- Church discipline, II. Corinthians, 72-83.
- The church in Crete, Pastoral Epistles, 212-223.
- PAUL, The church's one foundation, II. Corinthians, 35-46.
- Commission of, Romans, 411.
- Comprehension of Christ, Ephesians, 183-196.
- Concerning spiritual gifts, I. Corinthians, 273-291.
- Conclusion of the Colossians, Colossians, 371-416.
- Conduct and the mystery of Godliness, Pastoral Epistles, 141-150.
- Conversion of, Acts II., 22-47; Galatians, 53-82; Philippians, 188-190; Thessalonians, 53-68.
- The covenant of promise, Galatians, 196-210.
- The cross the death of law, Colossians, 213-225.
- The Day of the Lord, Thessalonians, 185-200.
- The dead in Christ, Thessalonians, 169-184.
- Design of the law, Galatians, 211-226.
- Discarded vices, Ephesians, 290-304.
- dispute at Antioch, Acts II., 247.
- Divine commission of, Galatians, 68-82.
- The divine panoply, Ephesians, 410-424.
- Doctrine and, Ephesians, 305-320.
- Double reconciliation, Ephesians, 131-142.
- Duty of obedience to authority, Pastoral Epistles, 270-281.

- PAUL, Earth teaching heaven, Ephesians, 167-179.
- Effects of the peace, word and name of Christ, Colossians, 320-334.
- Elements of worship, Pastoral Epistles, 82-93.
- Enemies of the cross, Philipians, 281-298.
- Entreaty of, Galatians, 272-285.
- Epistle to Philemon, Colossians, 415-493.
- Epistle to Titus, Pastoral Epistles, 199-306.
- The eternal purpose, Ephesians, 21-33.
- Exegesis of, Acts II., 18, 19, 207.
- Faith born of despair, II. Corinthians, 23-34.
- False and true glorying, Galatians, 421-434.
- Family of, Acts II., 7.
- The far and near, Ephesians, 120-130.
- The Father's gift through the Son, Colossians, 54-69.
- Final redemption, Ephesians, 50-64.
- Foes of the church, Ephesians, 397-409.
- For the eyes of the heart, Ephesians, 65-78.
- forsaken by men but strong in the Lord, Pastoral Epistles, 418-430.
- From death to life, Ephesians, 95-108.
- The fruit of the spirit, Galatians, 375-389.
- PAUL, Fruits of liberality, II. Corinthians, 274-288.
- Gain of, alone of Godliness, Pastoral Epistles, 188-198.
- The garments of the renewed soul, Colossians, 305-319.
- Gifts and sacrifices, Philipians, 353-368.
- The glory of the Son, Colossians, 70-84.
- God's temple in humanity, Ephesians, 143-154.
- The Gospel defined, II. Corinthians, 144-156.
- Gospel of, Galatians, 53-67.
- Grace of liberality, II. Corinthians, 262-273.
- The great test of sincerity, Pastoral Epistles, 397-405.
- Greetings in the epistle to the Romans, Romans, 427.
- Growth of the church, Ephesians, 244-258.
- The heir's coming of age, Galatians, 242-265.
- Heresy in the New Testament, Pastoral Epistles, 294-306.
- Hinderers and troublers, Galatians, 316-329.
- his account of faith, Hebrews, 201.
- Hope as a motive power, Pastoral Epistles, 259-269.
- How the Philippians should think about, Philippians, 45-64.
- Impeachment of the Jews, Thessalonians, 83-98.
- Imprisonment of, Pastoral Epistles, 13, 24, 28, 362, 401.

PAUL, in Antioch-Pisidia, Acts II., 206-210; Galatians, 129-162.
 —in Antioch-Syria, Acts II., 157.
 —in Arabia, Acts II., 77-91; Galatians, 78-82.
 —in Athens, Acts II., 305-321.
 —in Galatia, Acts II., 263.
 —in Macedonia, Acts II., 271-300.
 —Itinerancy of, Romans, 412-415.
 —Jannes and Jambres and errors, Pastoral Epistles, 375-384.
 —Joy in suffering, Colossians, 116-131.
 —Knowing the unknowable, Ephesians, 197-209.
 —Knowledge of Christ, Philip-pians, 199-216.
 —Language of, Acts II., 9.
 —Liberalism of, Ezra, 70.
 —The Lord's compassion to, Pas-toral Epistles, 52-61.
 —Love and prayers, Thessaloni-ans, 117-134.
 —Machinery of the primitive church, Pastoral Epistles, 331-342.
 —The man of sin, Thessalonians, 305-322.
 —Manner of, Hebrews, 29.
 —Martyrdom of, Acts II., 246.
 —The measure of Christ's love, II. Corinthians, 186-197.
 —Measure of the gift of Christ, Ephesians, 227-243.
 —mind about the Philip-pians, Philip-pians, 19-44.
 —The mind of Christ, Philip-pians, 95-130.

PAUL, Moral condition of
 Slaves, Pastoral Epistles, 248-258.
 —Mutual intercession, Thessa-
 lonians, 359-374.
 —The new nature and new life,
 Colossians, 290-304.
 —New Testament Puritanism,
 II. Corinthians, 237-247.
 —New wine of the spirit, Ephe-
 sians, 336-350.
 —The new world, II. Corinthians,
 198-209.
 —No confidence in the flesh, Phil-
 ip-pians, 170-198.
 —Not yours but you, II. Corin-
 thians, 359-371.
 —on the atonement, Hebrews,
 224.
 —on Christian morals, Ephe-
 sians, 259-351.
 —on church life, Ephesians, 211-
 258.
 —on comparisons, II. Corin-
 thians, 300-311.
 —on family life, Ephesians, 351-
 393.
 —on foolish boasting, II. Corin-
 thians, 325-341.
 —on the gift of love, I. Corin-
 thians, 293-308.
 —on Godly jealousy, II. Corin-
 thians, 312-324.
 —on going to law, I. Corinthians,
 129-144.
 —on liberty and love, I. Corin-
 thians, 177-193.
 —on marriage, I. Corinthians,
 161-176.
 —on the ministry, I. Corinthians,
 97-112.

- PAUL, on ordination, Acts II., 188-218.
- on the resurrection, I. Corinthians, 325-386.
- on spiritual gifts and public worship, I. Corinthians, 309-324.
- on the support of the ministry, I. Corinthians, 195-209.
- on the use of the veil, I. Corinthians, 241-257.
- on war, II. Corinthians, 289-299.
- Origin of the Christian ministry, Pastoral Epistles, 104-117.
- Our city and our coming king, Philippians, 299-316.
- The pastor and women, Pastoral Epistles, 151-163.
- a pastor's heart, II. Corinthians, 59-71.
- Peace and joy, Philippians, 317-336.
- The perils of liberty, Galatians, 333-346.
- Perils of redemption, Pastoral Epistles, 385-396.
- Personal details, Pastoral Epistles, 406-417.
- Personal history, Galatians, 53-164.
- Personal purity, Thessalonians, 135-150.
- Personality of Satan, Pastoral Epistles, 77-81.
- Portrait of, Acts II., 51.
- Prayer for the Colossians, Colossians, 38-53.
- Precepts for the innermost life, Colossians, 354-370.
- PAUL, The present Christian life a risen life, Colossians, 257-270.
- Prophecies on Timothy, Pastoral Epistles, 62-71.
- Punishment of Hymenaeus, Pastoral Epistles, 72-75.
- Purpose of reconciliation, Colossians, 100-115.
- quarrel with Barnabas, Acts II., 248-251.
- Reconciliation, II. Corinthians, 210-223.
- The reconciling Son, Colossians, 85-99.
- Regeneration, Pastoral Epistles, 282-293.
- Repentance unto life, II. Corinthians, 248-261.
- The responsibilities of the pastor, Pastoral Epistles, 164-174.
- Restraint and its removal, Thessalonians, 323-340.
- Results of the coming of faith, Galatians, 227-241.
- Results of the imprisonment, Philippians, 47.
- Resurrection life and daily dying, Philippians, 237-258.
- Return to bondage, Galatians, 257-271.
- Righteousness of faith, Philippians, 217-236.
- Ritual and character, Galatians, 435-447.
- Rulers and ruled, Thessalonians, 201-216.
- Saved for an end, Ephesians, 109-119.
- Second marriage, Pastoral Epistles, 118-129.

- PAUL, Second Roman imprisonment of, Pastoral Epistles, 13, 28, 362, 401.
- Second epistle to Timothy, Pastoral Epistles, 307-430.
- Second tour of, Acts II., 245-470.
- Secret of the ages, Ephesians, 155-166.
- Shall the Galatians be circumcised? Galatians, 302-315.
- The signs of an apostle, II. Corinthians, 224-236.
- Signs of election, Thessalonians, 37-52.
- Slaying self, Colossians, 271-289.
- Sobermindedness, Pastoral Epistles, 237-247.
- Sowing and reaping, Galatians, 405-418.
- Speech at Apostolic Council, Acts II., 241.
- The spirit, Thessalonians, 233-250.
- Standing orders of the Gospel, Thessalonians, 217-232.
- Story of Hagar, Galatians, 286-301.
- Strength and weakness, II. Corinthians, 342-258.
- striving for the Colossians, Colossians, 151-167.
- Suffering and consolation of, II. Corinthians, 10-22.
- Suffering and glory, Thessalonians, 289-304.
- The Thanksgiving, Thessalonians, 21-36.
- Theology of, Thessalonians, 341-358.
- PAUL, The things to fix upon, Philippians, 337-352.
- thorn in the flesh, Acts II., 49, 296.
- Trade of, Acts II., 10, 348.
- The transfiguring spirit, II. Corinthians, 127-143.
- The true circumcision, Colossians, 199-212.
- Transition to Polemics, Colossians, 168-184.
- The two covenants, II. Corinthians, 112-126.
- Two final tests of false teaching, Colossians, 242-256.
- Two human types, Ephesians, 275-289.
- Undaunted and united steadfastness, Philippians, 77-94.
- Use of the race course illustrated, I. Corinthians, 211-226.
- The victory of faith, II. Corinthians, 157-172.
- voyage to Rome, Acts II., 450-471.
- warnings against some chief errors, Colossians, 226-241.
- What God wrought in the Christ, Ephesians, 81-94.
- Working and shining, Philippians, 131-156.
- Works of the flesh, Galatians, 361-374.
- PAUL III., Pope, Pastoral Epistles, 50.
- PAULINUS OF NOLA, Acts II., 369.
- PAUPERISM, Proverbs, 290.
- PAUSANIUS, Acts II., 305, 308, 312, 363, 365.

PEACE, and grace, Ephesians, 435; Philippians, 15, 16; Colossians, 17-20; Thessalonians, 15-17, 278, 279.
 —and joy, Philippians, 317-336.
 —The bequest of, John II., 157-171.
 —Divine, Numbers, 70.
 —for the justified, Romans, 128-138, 140.
 —a fruit of the spirit, Galatians, 383.
 —The God of, Thessalonians, 251, 252.
 —has brief annals, Joshua, 247.
 —Meaning of, Romans, 22.
 —of Christ, Colossians, 321-325; Thessalonians, 391-394.
 PEACE OFFERING, Exodus, 414; Leviticus, 82-108.
 PEDANIUS SECUNDUS, Pastoral Epistles, 179.
 PEKAH, King of Israel, II. Kings, 227-234; Isaiah I., 103.
 PEKAHIAH, King of Israel, II. Kings, 226, 227.
 PELAGIUS, James, 307.
 PENAL SANCTIONS, Leviticus, 418-431.
 PENIEL, Jacob at, Genesis, 293-306; Exodus, 7.
 PENINNAH, I. Samuel, 3, 7-9.
 PENTATEUCH, Ezekiel and the, Ezekiel, 396-403.
 —Testimony of Christ to the, Leviticus, 9.
 PENTECOST, and the Christian church, Ezra, 10.
 —The blessing of, Acts I., 82-106.

PENTECOST, Feast of the, Leviticus, 459-460; Numbers, 354.
 —First fruits of, Acts I., 127-147.
 PENUEL and Gideon, Judges, 190.
 PEOPLE, The, ultimately responsible, Isaiah I., 119, 198, 224.
 PEOR, Numbers, 305.
 PERAEA, Last days of Christ in, Matthew, 267-285.
 PERATH, The river, Jeremiah I., 289.
 PEREGRINUS PROTEUS, Acts I., 278.
 PERFECTION, Christian, Philippians, 270.
 PERGA, Acts II., 197, 201, 364.
 PERGAMUM, Church at, Revelation, 49-52.
 PERJURY, Matthew, 75.
 PEROWNE, J. J. S., Psalms II., 420; III., 16, 29, 31, 233, 240, 319, 372, 421, 457; Ecclesiastes, 14, 113, 134.
 PERSECUTION OF THE CHURCH, Pastoral Epistles, 54, 275.
 —The first, Acts I., 173-192; II., 192.
 PERSIANS, Israel under the, Twelve Prophets II., 187-197.
 PERSEVERANCE, Joshua, 190.
 —of spiritual enemies, Judges, 316.
 PERSONAL RIGHTS, Exodus, 339-345.
 PERSONALITY, behind phenomena, Romans, 43.
 —Greatness of Christ's, Hebrews, 120.
 —Importance of, in Job, Job, 12.

- PERSONALITY, of God, Hebrews, 208.
- PERSONS, Worldly respect of, James, 119-123.
- PESHITTO VERSION, Pastoral Epistles, 6; James, 21, 30, 368.
- PESSIMISM, Judges, 230; Job, 39; Ecclesiastes, 34.
- PETER, St., Acts of, Acts I., 2.
- and Christ at Galilee, John II., 387.
- and Simon Magus, Acts I., 357, 384-397.
- and the washing of feet, John II., 82.
- at Antioch, Galatians, 129-162.
- at Lydda, Acts I., 322-345.
- at the tomb of Christ, John II., 352.
- at the transfiguration, Matthew, 238.
- attempts to walk upon the water, Matthew, 199-201.
- Call of, Luke, 173; John I., 62-64.
- Character of, Mark, 81; Acts I., 71.
- Death of John and, John Epistles, 10.
- Declaration of, John I., 227-237.
- Denial by, Matthew, 410-412; Luke, 384-387; John II., 279-293.
- Fall of, Mark, 413-417.
- First miracle of, Acts I., 148-172.
- First sermon of, Acts I., 107-126.
- PETER, in Gethsemane, Luke, 373.
- in prison, Acts II., 174-182.
- on Baptism, Acts II., 140.
- on the resurrection, Acts II., 133.
- Party of in Corinth, Romans, 35.
- Paul and, Galatians, 93, 126.
- Prophecy relating to, John II., 413-418.
- reproved, Matthew, 228-230; Mark, 221-227; Luke, 219-223.
- Restoration of, John II., 397-410.
- the rock, Matthew, 224; Luke, 157.
- Sermon at Caesarea, Acts II., 131-141.
- the spokesman, Acts I., 71-75.
- vision at Joppa, Acts II., 115-141.
- Warning to, Mark, 383-388.
- Writings of James and, James, 59, 60, 85, 217, 256, 353.
- PETER, ST., TEACHING, Altogether become abominable, Peter, 313-324.
- As were the days of Noah, Peter, 325-334.
- Be ye steadfast, unmovable, Peter, 365-374.
- The believers double joy, Peter, 177-188.
- Bless and blessed, Peter, 119-132.
- By their fruits ye shall know them, Peter, 297-312.
- Christian brotherhood, Peter, 55-68.

PETER, Christian service, Peter, 95-106.
 —Christian service for God's glory, Peter, 163-176.
 —Christian wives and husbands, Peter, 107-118.
 —Christians as pilgrims, Peter, 83-94.
 —The Christian ideal, Peter, 41-54.
 —Clothed with humility, Peter, 213-222.
 —The heavenly inheritance, Peter, 17-28.
 —How to tend the flock, Peter, 201-212.
 —Judgment to come, Peter, 335-344.
 —The lamp shining in a dark place, Peter, 271-282.
 —Lessons of suffering, Peter, 149-162.
 —The Lord is not slack, Peter, 345-354.
 —The Lord knoweth how to deliver, Peter, 283-296.
 —Plan of Redemption, Peter, 29-40.
 —Priesthood of believers, Peter, 69-82.
 —Rewards of suffering for well doing, Peter, 133-148.
 —The righteous have judgment here, Peter, 189-200.
 —The saving knowledge of God, Peter, 235-244.
 —Through perils to victory, Peter, 223-234.
 —The Trinity and man's salvation, Peter, 3 16.

PETER, The voice in the Holy Mount, Peter, 257-270.
 —What manner of person ought ye to be? Peter, 355-364.
 —Who shall ascend into the hill of the Lord? Peter, 245-256.
 PETER, St., Epistle of, Introduction, Peter, v-xix.
 I. PETER I., 2, Leviticus, 142; Romans, 237, 267.
 —3, 4, John Epistles, 248.
 —4, 5, Leviticus, 514; Ephesians, 160.
 —5, Romans, 269; James, 279.
 —6, Revelation, 49.
 —6, 7, James, 59, 65; Revelation, 49.
 —7, 13, Galatians, 57.
 —8, Revelation, 102, 371.
 —9, 22, John Epistles, 309.
 —10-12, Leviticus, 24; Jeremiah II., 257; Daniel, 102.
 —11, Exodus, 362; Romans, 18; Revelation, 80.
 —12, Exodus, 174; Ephesians, 173; James, 107; Revelation, 83.
 —15-19, Leviticus, 417; Ephesians, 146; Pastoral Epistles, 97.
 —17, Leviticus, 247.
 —19, Isaiah II., 287; John, 114; Revelation, 244.
 —18-20, Leviticus, 34.
 —20, Romans, 237; Ephesians, 45; James, 446.
 —24, James, 59, 85.
 —25, John Epistles, 154.
 F. PETER II., 5, Leviticus, 139, 186, 215; I. Kings, 216; Romans, 410.

- I. PETER II., 6, 8, Revelation, 68.
 —9, James, 44.
 —9, 10, Ephesians, 60; James, 379.
 —10, Twelve Prophets I., 235.
 —11, James, 217.
 —13, James, 257.
 —17, Galatians, 386.
 —22, 23, Isaiah II., 287.
 —23, Mark, 411.
 —24, Song of Solomon, 318; Luke, 292; Galatians, 454.
 —25, Ephesians, 239.
- I. PETER III., 1, James, 206.
 —3, 4, Pastoral Epistles, 100.
 —6, Galatians, 294.
 —15, Luke, 245.
 —18, Isaiah II., 287; Pastoral Epistles, 137.
 —19, Pastoral Epistles, 327.
 —20-22, Genesis, 65, 66; Hebrews, 215.
 —21, Ephesians, 373.
- I. PETER IV., 1, Philippians, 283,
 —3, 4, Galatians, 372; Ephesians, 262.
 —8, Song of Solomon, 333; James, 353.
 —11, Galatians, 402; Philippians, 284; James, 466, 467.
 —13, James, 466.
 —14, James, 115.
 —17, James, 168.
 —18, Chronicles, 448.
 —19, Romans, 368; Galatians, 418.
- I. PETER V., 1, Galatians, 256; Ephesians, 239; John Epistles, 292.
 —2, Romans, 277.
- I. PETER V., 4, James, 89.
 —8, Pastoral Epistles, 78.
 —9, James, 249.
 —10, Galatians, 30; Ephesians, 146.
 —12, John Epistles, 173.
- II. PETER I., 1, 18; James, 16.
 —2, Romans, 330.
 —8, James, 156.
 —11, Psalms III., 302.
 —13-15, John Epistles, 8.
 —15, Psalms III., 302; Mark, 232.
 —16, James, 104; John Epistles, 211.
 —17, James, 115.
 —18, Luke, 283.
- II. PETER II., 1, Pastoral Epistles, 297.
 —3, James, 168.
 —4, Revelation, 206.
 —7, James, 32.
 —9, John Epistles, 211.
 —10, John Epistles, 120.
 —10-22, Pastoral Epistles, 48.
 —11-25, John Epistles, 309.
 —18-22, Ephesians, 262.
- II. PETER III., 2, Pastoral Epistles, 377.
 —3, James, 447.
 —4-12, John Epistles, 211.
 —7, John Epistles, 211.
 —10, Leviticus, 364; Jeremiah I., 239; Hebrews, 308; Revelation, 354.
 —12, James, 457.
 —13, Revelation, 190, 354.
 —15, John Epistles, 173.
 —17, Galatians, 309.
 —18, Romans, 329.

PETHOR, Numbers, 261; Judges, 70.

PETRIE, W. M. F., *Tara*, Acts II., 37.

PETRONIUS, Acts II., 95; James, 349.

PFITZNER, W., Acts II., 104.

PFLEIDERER, Otto, Isaiah II., 127; Galatians, 101, 158; Ephesians, 4; Philippians, 217; Pastoral Epistles, 8, 10, 11, 217.

PHALERUM, Acts II., 303.

PHANTOMS, Hebrews, 203, 241.

PHARAOH, Hardening of the heart of, Exodus, 112-121.

—of the Exodus, Exodus, 89-215.

—of the oppression, Exodus, 22, sq.

PHARAOH-HOPHRA, Jeremiah II., 148, 149, 228; Ezekiel, 280, 281.

PHARAOH-NECHO, II. Kings, 414, 423.

PHARISAISM, Judges, 39, 356; Job, 377; Hebrews, 235.

PHARISEES, Matthew, 215, 327; Acts II., 33.

—Leaven of the, Mark, 208-212.

PHILADELPHIA, Church in, Revelation, 40, 58-61.

PHILANTHROPY, Numbers, 373. —and faith, Matthew, 373.

PHILEMON, The Epistle to, (bound with Colossians).

—to a private Christian, Colossians, 417.

PHILEMON, 8, Ephesians, 430.

—9, Ephesians, 13.

—12, Mark, 376.

PHILEMON, 16, Ephesians, 388.

—19, Galatians, 423.

—22, Ephesians, 432.

PHILEMON AND BAUCIS, Story of, Acts II., 213.

PHILETUS, Pastoral Epistles, 373.

PHILIP, The deacon, Acts, 350-356.

—and the Eunuch, Acts I., 398-419.

PHILIP, Mark, 86; John I., 32, 138; Acts II., 143, 426.

PHILIP OF SIDE, James, 325.

PHILIPPI, The city, Acts II., 274.

—The Gospel at, Acts II., 143, 426.

—Paul at, Philippians, 4.

PHILIPPIANS, The people, How they should think about Paul, Philippians, 45-64.

—Paul's mind about the, Philippians, 19-44.

PHILIPPIANS, The Epistle, and Colossians, Colossians, 1.

—Introductory, Philippians, 3-18.

PHILIPPIANS I., 1, Acts II., 416. —3-7, Galatians, 408; Ephesians, 282.

—5, 12, Romans, 25.

—6, Galatians, 318; Ephesians, 115.

—7, Romans, 18.

—8, Ephesians, 110; James, 307.

—10, James, 206.

—11, James, 56.

—12-14, Ephesians, 214; Pastoral Epistles, 362.

—13, Ephesians, 13, 431.

—14, Romans, 346.

PHILIPPIANS I., 15, Romans,
393.

—16, Galatians, 147.

—20, Ephesians, 430.

—21, Proverbs, 359; II. Corin-
thians, 183.

—23, Galatians, 256; Peter, 154;
Hebrews, 296.

—24-26, Ephesians, 432.

—25, Acts II., 411; Ephesians,
428.

—27-30, Ephesians, 410; Colos-
sians, 43.

—28-30, Galatians, 177.

—29, Peter, 191.

PHILIPPIANS II., 1, Ephesians,
110.

—1-8, Galatians, 397.

—2-5, Romans, 400.

—3, James, 199.

—5, II. Corinthians, 268.

—6-9, Leviticus, 57; Psalms III.,
192; Galatians, 250; Ephe-
sians, 93.

—7, Mark, 353; Ephesians, 389.

—8, Leviticus, 230; Galatians,
109.

—9-12, Ephesians, 47.

—10, Ephesians, 89.

—12, Ephesians, 61, 390.

—13, Ephesians, 341.

—14, James, 123.

—15, 16, Romans, 346; Gala-
tians, 354.

—18, Galatians, 250.

—20, Thessalonians, 8.

—24, Acts II., 411.

—25, Pastoral Epistles, 345.

—25, 30, II. Corinthians, 284;
Ephesians, 239.

—26, Romans, 27.

PHILIPPIANS II., 27, James,
330.

PHILIPPIANS III., 1, Galatians,
329; Ephesians, 397.

—2, Galatians, 109; Ephesians,
53, 276; Revelation, 384.

—3, Leviticus, 317; II. Corin-
thians, 338; Galatians, 424.

—4, 5, Galatians, 63, 235.

—5, Joshua, 319.

—6, Acts II., 26; Pastoral Epis-
tles, 55; James, 126.

—7, Peter, 209.

—9, Galatians, 185; Revelation,
369.

—10, Galatians, 359; Ephesians,
86.

—12, Romans, 18.

—13, 14, Ephesians, 115.

—16, Galatians, 348; James,
198.

—18, Romans, 278.

—20, Romans, 364; Galatians,
160, 310; Ephesians, 25, 87,
115, 262, 408.

—20, James, 239; Revelation,
370.

—21, Romans, 15, Peter, 112.

PHILIPPIANS IV., 1, Ephesians,
410.

—5, Thessalonians, 175; Pas-
toral Epistles, 428; Peter, 163.

—6, 7, Mark, 35.

—7, Mark, 3.

—8, Ezra, 115; Galatians, 376;
Ephesians, 323.

—10, 16, Leviticus, 179.

—13, Ephesians, 398; Pastoral
Epistles, 424.

—15, 16, Thessalonians, 5.

—22, Romans, 22, 424.

- PHILISTINES, Isaiah I., 94, 272, 283.
 —and Amos, Twelve Prophets I., 125, 126.
 —and Ezekiel, Ezekiel, 228, 229.
 —and the prophecies of Jeremiah, Jeremiah II., 230-233.
 —and Samson, Judges, 294, sq.
 —Art among the, I. Samuel, 73-84.
 —capture the ark, I. Samuel, 61-72.
 —David and Goliath, I. Samuel, 278-291.
 —David wars with the, II. Samuel, 79-83, 111, 112.
 —defeat Saul, I. Samuel, 431.
 —dismay Saul, I. Samuel, 405.
 —invade Israel, I. Samuel, 93, 208.
 —partially conquered, Judges, 26, 62.
 —subdued, I. Samuel, 97-108.
 PHILO, Acts I., 30; II., 14, 19, 23, 96, 307; II. Corinthians, 138; Hebrews, 15, 85, 102, 115, 216; James, 50, 52, 145.
 —on the character of Pilate, John II., 310, 311.
 PHILOSOPHY and Christianity, I. Corinthians, 59.
 PHILOSTRATUS, *Life of Appolinus*, Acts II., 312.
 PHINEHAS, accompanies the army, Numbers, 365.
 —deals with the two and a half tribes, Joshua, 373-375.
 —Zeal of, Numbers, 315.
 PHOEBE, Acts II., 332; Romans, 2, 422, 423.
 PHOENICIANS, Judges, 63, 64; Isaiah I., 94, 96, 288, sq.; Ezekiel, 230-259.
 PHOENIX, Job, 324.
 PHOTIUS, Acts I., vi; II., 263.
 PHYGELUS, Pastoral Epistles, 319, 323.
 PIETY, Daring, Job, 133.
 —of Christ, Hebrews, 77.
 PILATE, Acts II., 30.
 —Christ before, Matthew, 416-420; Mark, 418-424; Luke, 390-395.
 PILGRIMS, Christians as, Peter, 83-94.
 PIRKE ABOTH, Daniel, 90.
 PISGAH, Numbers, 299.
 PLAGUES, The, Exodus, 121-170; Psalms III., 134-135.
 PLATO, Twelve Prophets I., 12; John I., 6; II. Corinthians, 318; Ephesians, 266; Pastoral Epistles, 178, 240, 241; Hebrews, 222; James, 67, 103, 218.
 —and John, I. Corinthians, 54; John Epistles, 217, 275.
 —on the future life, Numbers, 5.
 PLAUTUS, Ephesians, 303.
 PLEASURE, Highest good not in, Ecclesiastes, 133-141, 234-237.
 —Innocent, Ecclesiastes, 175.
 PLINY, The Elder, *Natural history*, Acts II., 199; Pastoral Epistles, 379, 380.
 PLINY, The younger, *Letters*, Acts I., 108, 180, 274, 276; II., 28, 35, 266, 383; Pastoral Epistles, 83, 134.
 PLOTINUS, Colossians, 298.

- PLUMPTRE, E. H., Ecclesiastes, 13, 14, 97, 151; Isaiah I., 182; James, 32, 349, 399.
- PLUTARCH, James, 163; John Epistles, 136.
- PLYMOUTH BRETHREN, Acts I., 133, 198, 382.
- POLICE, Roman, Acts II., 216.
- POLITARCHS, Acts II., 300.
- POLYCARP, Acts I., 3, 14, 274; II., 367, 446; Pastoral Epistles, 5, 338; James, 307; Peter, 330; John Epistles, 12, 44, 65.
- POLYCRATES, John Epistles, 12.
- POLYGAMY, among the Hebrews, Genesis, 7.
- Deuteronomy, 95, Judges, 21, 351.
- of David, II. Samuel, 40; I. Kings, 73.
- Pastoral Epistles, 119; Peter, v.
- Results of, Leviticus, 382.
- POLYTHEISM, Isaiah I., 99, 107.
- POMEGRANATES of high priests robe, Leviticus, 195.
- POMPEII, Acts II., 466.
- POOR, The, Proverbs, 43, 141, 143, 176; Isaiah I., 428-443.
- Care of, Leviticus, 395; I. Corinthians, 387-399.
- Gospel to, Peter, 95.
- Micah the prophet of, Twelve Prophets, 386-399.
- Rich and, Joshua, 75; James, 124-132.
- Treatment of, Proverbs, 288-302.
- POPE, Alexander, Galatians, 445.
- POPULARITY of Absalom, II. Samuel, 220.
- PORK, Use of, Acts II., 128.
- PORPHYRY, Daniel, 86.
- "POSITIVE EVIL," Job, 77.
- POSITIVISM, Proverbs, 378; Isaiah II., 203, 294; James, 92-94.
- POSSESSIONS, Numbers, 325.
- POSTAL SERVICE UNDER THE ROMANS, Acts II., 272.
- POTHINUS, Acts I., 9.
- POTIPHAR, Genesis, 343.
- POVERTY, Disadvantages of, Proverbs, 138-140.
- of spirit, Job, 196.
- POWER, and service, Isaiah II., 310-312.
- of God, Psalms II., 466, 494; III., 437.
- of the Holy Ghost, Thessalonians, 40-49.
- of Jesus, Luke, 267.
- a test of character, Genesis, 125.
- POWERSCOURT, Lady, Letters and papers of, Acts I., 198.
- PRAISE, Psalms III., 459; Ephesians, 21-26, 203.
- and music, I. Kings, 196-198.
- PRAYER, Acts II., 66.
- and answer, Psalms I., 40, 44; II., 248.
- and remonstrance, Psalms II., 501.
- and victory, Psalms II., 154.
- and waiting, Psalms II., 456.
- answered without a miracle, I. Samuel, 100.
- Answers to, Joshua, 361; Judges, 143; I. Samuel, 16-18.
- before battle, Psalms I., 197-200,

PRAYER, Call to, Song of Solomon, 168-179.
 —Cautions about, Matthew, 82-83.
 —Christ's intercessory, John II., 243-260.
 —Christ's teaching on, Luke, 177-194.
 —de profundis, Song of Solomon, 253-264.
 —Delays in the answer of, Exodus, 97.
 —Exhortation, Colossians, 355-361.
 —Extempore, Pastoral Epistles, 96.
 —for Philemon, Colossians, 439-444.
 —for rain, James, 344-349.
 —for three needs, Psalms I., 242.
 —Grounds of, Psalms I., 31.
 —in Christ's name, John II., 149.
 —Intercessory, I. Samuel, 95, 203; Romans, 3.
 —The instinct of, Jeremiah I., 324-331.
 —Love and, Thessalonians, 117-134.
 —Lusts and, James, 223-225.
 —Mutual intercession, Thessalonians, 359-374.
 —Necessity for, Matthew, 248.
 —Necessity of, Judges, 142.
 —of Abraham for Sodom, Genesis, 178.
 —of David, II. Samuel, 106.
 —of faith, Psalms I., 28; II., 375.
 —of Jacob, Genesis, 297.
 —of Lot, Genesis, 183.
 —of love, Colossians, 395-397.

PRAYER, of Moses, Exodus, 432-436.
 —of Nehemiah, Ezra, 174-197, 243, 349.
 —of Paul for the Colossians, Colossians, 38-53.
 —Right use of, Joshua, 124.
 —Saint Paul asks for, Romans, 416-420.
 —Spirit of, in the saints, Romans, 231-243.
 —The trading spirit in, Genesis, 180.
 —True, I. Samuel, 99.
 —Unceasing, Thessalonians, 222-225.
 —without understanding, Genesis, 178.

PRAYERS FOR THE DEAD, Pastoral Epistles, 325-330.

PREACHING, Aim of, Colossians, 144-150.

—Decline of, Acts II., 409.
 —Demands for better, Colossians, 138.
 —Foolishness of, I. Corinthians, 47-61.

—Methods of, Colossians, 139-144.

—Self-consciousness in, Thessalonians, 38.

—the word, Isaiah I., 82, 83.

PREDESTINATION, Romans, 238; James, 397.

PREDICTION, Jehovah's claim to, Isaiah II., 120, 208.

—New things, Isaiah II., 206.

—the rishonoth, Isaiah II., 206.

PRE-EXISTENCE OF CHRIST, Hebrews, 126, sq., 248.

PREPARING THE HEART, I.

Samuel, 90; Matthew, 27.

PRESBYTERS, See ELDERS.

PRESUMPTION about the future,
James, 262.

PRICE, Has each man his? Num-
bers, 288; II. Samuel, 4.

PRIDE, Proverbs, 89, 179-190,
210.

—Fall of Israel, Jeremiah I., 280-
299.

PRIEST, in the time of Solomon,
I. Kings, 141.

—of Chronicles, Chronicles, 221-
239.

—Place of, Numbers, 340, 363.

PRIESTHOOD, Numbers, 29.

—Aaronic, Numbers, 212.

—and sacrifice, Philippians, 150,
151.

—as judges, II. Kings, 247.

—Consecration of the, Numbers,
32.

—the foundation of Christ's
power, Hebrews, 43.

—Garments of Hebrew, Exodus,
400-402.

—Gideon's desire for, Judges, 198.

—Human, Numbers, 208.

—Idea of, Pastoral Epistles,
117.

—instituted, Exodus, 368, 403-
408.

—of Christ, Numbers, 203.

—of Christ on earth, Hebrews,
169.

—of Ezekiel, Ezekiel, 424-446.

—of knowledge, Twelve Prophets
II., 360-363.

—of the Temple, I. Kings, 198-
201.

PRIESTHOOD, Regulation of the,
Deuteronomy, 307-333.

—Representative character of
the, Chronicles, 231.

—Support of the, Numbers, 215.

PRIESTHOOD OF ALL BELIEV-
ERS, Leviticus, 215; Peter, 69-
82.

PRIESTLY CODE, The, Leviticus,
12; Numbers, 6, 12, 314, 317,
363, 368; Deuteronomy, 9, 19,
23-25, 27, 28; I. Kings, 191;
Ezekiel, 402, 434, 443.

PRIESTS OF THE HEBREWS,
Anointing of the, Leviticus,
201.

—as types, Leviticus, 184.

—Investiture of the, Leviticus,
191.

—The law of holiness of the,
Leviticus, 432-446.

—lead across the Jordan, Joshua,
108.

—Portions for the, Leviticus,
175-180.

PRIMOGENITURE, Numbers, 35.

PRINCES, Offering of the, Num-
bers, 73.

PRION, Mount, Acts II., 263.

PRISCA, Pastoral Epistles, 413,
414.

PRISONS, Deuteronomy, 390.

PROBABALISM, James, 272, 273.

PROBATION, after death, He-
brews, 167.

—a necessity of life, Job, 63.

PROCHORUS, John Epistles, 7, 35.

PROCTOR, Francis, *Book of Com-
mon Prayer*, Acts II., 336.

PROCULUS TORPACION, James,
330.

- PROFESSION, not enough, Leviticus, 415.
- PROFESSION of religion and true spirituality, Genesis, 34.
- PROHIBITION, Principles of, Leviticus, 405.
- PROMISED LAND, Exodus, 52.
- Extent of the, Joshua, 54.
- PROMISES OF GOD, and oath of God, Hebrews, 104.
- believed by Patriarchs, Exodus, 11.
- do not fail, Joshua, 353-364.
- do not shrivel, Genesis, 237.
- implies a threatening, Hebrews, 58.
- of his coming, Joshua, 241.
- of the Covenant, Leviticus, 519-521.
- PROPERTY, Ethics of, Exodus, 322.
- Rights of, Exodus, 345-347; Deuteronomy, 356-359.
- PROPHECY, Romans, 269-281; Thessalonians, 238-247.
- and the book of Daniel, Daniel, 80-82.
- and its abuses, Ezekiel, 112-125.
- and martyrdom, Isaiah II., 328.
- how defective, Hebrews, 5.
- in the exile, Isaiah II., 61, 62, 100.
- its power of vision, Isaiah I., 23-25.
- its service to religion, Isaiah I., 100.
- Mission of, Ezra, 72-82.
- of Christ on the Mount of Olives, Matthew, 339-375.
- PROPHECY, on Timothy, Pastoral Epistles, 62-64.
- Source of, Peter, 277-279.
- Uniqueness of Hebrew, Isaiah II., 248, 321.
- Unity of, Jeremiah I., 64.
- PROPHECYING, False, Numbers, 133.
- of the seventy, Numbers, 130.
- Oracle regarding, Numbers, 142.
- PROPHET, and Martyr, Isaiah II., 313-335.
- a critic, Job, 246.
- Fallibility of, Jeremiah II., 93.
- Fate of the, I. Kings, 420.
- Meanings of the term, Pastoral Epistles, 65.
- of Chronicles, Chronicles, 240-269.
- Regulations for, Deuteronomy, 334-355.
- rises superior to his surroundings, I. Kings, 476.
- Testing, Deuteronomy, 338.
- their preparation, Judges, 270.
- unrecognized, Judges, 162.
- without a vision, Song of Solomon, 156-167.
- PROPHETS, Acts II., 434.
- as preachers, Hebrews, 147.
- as sceptics, Twelve Prophets II., 129-142.
- Book of the twelve, Twelve Prophets I., 3-10.
- Calling of, Numbers, 45.
- False, Jeremiah II., 102-114.
- in early Israel, Twelve Prophets I., 11-30.

PROPHETS, in the New Testament, Pastoral Epistles, 66, 69.
 —in the primitive church, Pastoral Epistles, 70, 96, 115.
 —of the Old Testament, Numbers, 143.
 —of the Persian period, Twelve Prophets II., 185-197.
 —received their message through the Son, Hebrews, 54.
 —Visions of the, Numbers, 306; Hebrews, 10.
 —Watchmen, Ezekiel, 287-303.
 PROSBOL, Acts II., 16.
 PROSELYTES, Acts II., 110, 210.
 PROSPERITY, and piety, Deuteronomy, 203, 444.
 —and the spirit, Twelve Prophets II., 418-430.
 —Effects of, Ezra, 386.
 —its dangers, Exodus, 13; II. Samuel, 160.
 —misunderstood, Judges, 388.
 —not God's best gift, Deuteronomy, 447.
 —offered to Job, Job, 137, 159.
 —unbroken, Psalms II., 338.
 PROVERBS, The Book, Proverbs, 1-8, 22, 211, 316, 347.
 PROVERBS I., 7, Psalms III., 197.
 —11-14, Peter, 156.
 —16, Romans, 86.
 —32, James, 264.
 PROVERBS II., 3-6, James, 203.
 PROVERBS III., 6, Pastoral Epistles, 371.
 —17, James, 204.
 —28, Romans, 220.
 —34, James, 59; Peter, 215.

PROVERBS IV., 7, Psalms III., 197.
 —18, Romans, 329.
 PROVERBS V., 22, Jeremiah I., 177; James, 449.
 PROVERBS VI., 12, Twelve Prophets II., 56.
 PROVERBS VII., 3, II. Corinthians, 110.
 PROVERBS VIII., 15, 16, Job, 9.
 —17, Song of Solomon, 203.
 —23, John Gospel, 82.
 PROVERBS IX., 10, Psalms, 197.
 —13, Twelve Prophets I., 322.
 PROVERBS X., 11, Jeremiah I., 85; Peter, 314.
 —12, James, 59, 353; Peter, 169.
 —20, Psalms III., 130.
 PROVERBS XI., 1, Ezekiel, 452.
 —2, Daniel, 195; Twelve Prophets I., 424.
 —4, Daniel, 195.
 —5, Pastoral Epistles, 371.
 —7, Twelve Prophets II., 56.
 —10, II. Kings, 122.
 PROVERBS XII., 17, Twelve Prophets II., 140.
 —22, Twelve Prophets II., 140.
 PROVERBS XIV., 5, Twelve Prophets II., 140.
 —9, James, 448.
 PROVERBS XVI., 4, Chronicles, 288.
 —7, Hebrews, 285.
 —9, Jeremiah I., 212.
 —18, Daniel, 219.
 —27, 28, James, 177.
 PROVERBS XVIII., 4, Peter, 314.
 —19, Twelve Prophets I., 33.
 PROVERBS XIX., 11, I. Kings, 115.

PROVERBS XIX., 21, Jeremiah I., 212.

PROVERBS XX., 2, 8, 26, I. Kings, 114.

—12, Peter, 278.

PROVERBS XXI., 3, I. Kings, 214.

—8, Romans, 212.

PROVERBS XXII., 1, Ezra, 217.

—13, II. Kings, 255.

—21, Psalms II., 212; Jeremiah I., 232.

—26, II. Kings, 135.

—32, Twelve Prophets II., 368.

PROVERBS XXV., 18, Jeremiah I., 197.

—21, Jeremiah I., 266; Romans, 342.

PROVERBS XXVI., 11, Peter, 321.

PROVERBS XXVII., 1, James, 264.

—23, Twelve Prophets I., 322.

PROVERBS XXVIII., 9, Jeremiah I., 259.

—13, Joshua, 180; James, 338.

—18, James, 245.

—30, Twelve Prophets II., 140.

PROVERBS XXX., 1, II. Samuel, 364.

—25, 26, Psalms II., 356.

PROVERBS XXXI., 1-9, Chronicles, 195.

—15, Twelve Prophets II., 368.

—24, Twelve Prophets I., 80.

PROVIDENCE OF GOD, Genesis, 139; Philippians, 60.

—and the book of Job, Deuteronomy, 204.

—and nations, Deuteronomy, 210.

—and opportunity, I. Samuel, 316.

PROVIDENCE OF GOD, and socialism, Deuteronomy, 207.

—Complaints against the, Numbers, 119.

—continuous, Chronicles, 463.

—the Divine Potter, Jeremiah I., 377-397.

—Enigma of the, Job, 207.

—ever in operation, Joshua, 146.

—for each one, Genesis, 158; Judges, 9.

—illustrated in Isaac, Genesis, 210.

—in death, II. Samuel, 286.

—in history, I. Kings, 55; II. Kings, 245.

—Imperfect instruments of, Judges, 58, 84.

—Master strokes of the, Judges, 158.

—not to be hurried, Joshua, 195.

—Observing, Ezra, 86.

—recognized by Joseph, Genesis, 374, 381.

—rules, Jeremiah I., 212.

—Seeming injustice of, Jeremiah I., 323.

—seems casual, I. Samuel, 279.

—Special, Job, 225.

—Stern aspect of, Psalms III., 29.

—Successive, Joshua, 124, 253.

—to be acknowledged, II. Samuel, 76.

—to the individual, Exodus, 66.

—Trust in the, Ecclesiastes, 161-164.

—a wonderful scheme, I. Samuel, 121.

PRUDENTIUS, Acts I., 158.

PSALMS, Book of, the hearts echo to the speech of God, Psalms I.

—Individualism in, Job, 12.

PSALM I, 4, Daniel, 153; Ephesians, 275.

PSALM II, 6, 7, Revelation, 240.

—7, Revelation, 111.

—9, Jeremiah I., 291; Daniel, 153.

—9-12, Revelation, 17.

—12, I. Samuel, 147.

PSALM III, II, Samuel, 250.

PSALM IV, 4, Ephesians, 294.

—6, Peter, 72.

PSALM V, 3, Numbers, 345; Ezekiel, 473.

—7, Jeremiah I., 153; Daniel, 226.

—9, Romans, 86.

PSALM VI, 1, Jeremiah I., 211.

—6, Song of Solomon, 174; Jeremiah II., 59.

PSALM VII, 4, Jeremiah I., 79.

—11, Song of Solomon, 142.

PSALM VIII, 2, Hebrews, 34; Peter, 74.

—4, Hebrews, 34.

PSALM IX, 7, Revelation, 67.

—11, Revelation, 240.

—11-14, Jeremiah I., 321.

—12, Isaiah II., 426.

—15, Revelation, 96.

PSALM X, 7, Romans, 86.

PSALM XI, 2, Jeremiah I., 190.

—5, Peter, 178.

PSALM XII, 4, Peter, 331.

—5, Revelation, 64.

PSALM XIV, 1, I. Samuel, 79; Romans, 48, 86; James, 265.

—4, Jeremiah I., 79, 273.

PSALM XIV, 3, Romans, 308; Revelation, 240.

PSALM XV, 4, Jeremiah I., 132.

PSALM XVI, 5, Ephesians, 50.

—10, Acts II., 208.

—12, Daniel, 180.

PSALM XVII, 12, Twelve Prophets II., 59.

PSALM XVIII, 2, Deuteronomy, 123.

—4-16, Revelation, 213.

—6-15, II. Kings, 22.

—7, Twelve Prophets II., 511.

—7-9, I. Kings, 440.

—10, Revelation, 74.

—14, Peter, 156.

—20, Isaiah II., 217.

—25, Jeremiah I., 81.

—29-50, II. Kings, 406.

PSALM XIX, 4, Romans, 279.

—8, Jeremiah I., 85.

—10, Jeremiah I., 232.

—12, Leviticus, 119.

—14, Peter, 70.

PSALM XX, II. Samuel, 110, 111.

—6, II. Kings, 406; Song of Solomon, 259.

—7, Chronicles, 387.

—9, Jeremiah I., 230.

PSALM XXI, 9, II. Kings, 18.

—14, Jeremiah I., 230.

PSALM XXII, Matthew, 426.

—1, John Epistles, 70.

—14, Song of Solomon, 176.

—16, 20, Revelation, 384.

—21, Pastoral Epistles, 426.

—22, Hebrews, 39.

—27, II. Samuel, 120.

—30, 31, Peter, 35.

PSALM XXIII, 1, I. Samuel, 261; Philipians, 62.

PSALM XXIII, 3, I. Samuel, 336.
 —5, Leviticus, 90; Luke, 368; Revelation, 94.
 —6, Jeremiah I., 174.
 PSALM XXIV, 1, Acts I., 257.
 —2, Jeremiah I., 234.
 —3, 4, James, 245; John Epistles, 266.
 —6, Twelve Prophets II., 238.
 —14, Hebrews, 106.
 PSALM XXV, 3, Peter, 196.
 —14, Romans, 406.
 PSALM XXVII, I. Samuel, 387.
 —4, Hebrews, 61.
 —8, Numbers, 70.
 —10, Jeremiah I., 11.
 —12, Twelve Prophets II., 134.
 PSALM XXVIII, 2, Pastoral Epistles, 97.
 —13, Twelve Prophets I., 235.
 PSALM XXX, 1, John Epistles, 181.
 —4, Twelve Prophets II., 511.
 —5, Song of Solomon, 202.
 —7, Jeremiah I., 210.
 PSALM XXXI, 2, Peter, 70.
 —7, Jeremiah I., 232.
 —13-15, 18, 19, Jeremiah II., 25.
 —18, 19, Romans, 342.
 —20, Revelation, 46.
 —21, Revelation, 355.
 —24, Deuteronomy, 123.
 PSALM XXXII, 1, 2, Romans, 110.
 —3, 5, Joshua, 180; Galatians, 21.
 PSALM XXXIII, 4, Daniel, 202.
 —5, Ephesians, 93.
 —12, Jeremiah I., 240.
 —17, I. Kings, 148.

PSALM XXXIV, 7, II. Kings, 68.
 —7-10, Daniel, 228.
 —9, Peter, 65.
 —12-16, Peter, 122.
 PSALM XXXV, 19-21, Jeremiah I., 394.
 PSALM XXXVI, 1, Romans, 86.
 —6, Ezekiel, 240.
 —7, Deuteronomy, 430; Revelation, 211.
 —8, Leviticus, 90.
 —9, Daniel, 151; John Epistles, 189.
 —10, Jeremiah I., 85.
 PSALM XXXVII, II. Samuel, 48; James, 85.
 —23, Jeremiah I., 212.
 —34, Peter, 196.
 PSALM XXXVIII, 1, Jeremiah I., 211.
 —5, Peter, 219.
 —11, 12, I. Kings, 418.
 —20, Jeremiah I., 190.
 PSALM XXXIX, 1, II. Kings, 340; Jeremiah I., 421.
 —3, Ezra, 115.
 —13, Chronicles, 317.
 —14, Jeremiah I., 184.
 PSALM XL, 6-8, Leviticus, 56, 119; I. Kings, 214.
 —9, 10, Peter, 78.
 PSALM XLI, 10, Jeremiah I., 423.
 PSALM XLII, 4, II. Kings, 313.
 —5, Twelve Prophets II., 511.
 —8, Twelve Prophets II., 511.
 —10, Ezekiel, 335.
 PSALM XLIV, 3, Joshua, 148.
 —8, Proverbs, 353.
 PSALM XLV, I. Kings, 136.
 —3-5, Revelation, 19.
 —8, I. Kings, 495.

- PSALM XLV, 9-15, Revelation, 321.
 PSALM XLVI, II. Kings, 342.
 —1-7, Revelation, 85.
 —1-11, II. Kings, 295.
 —2, Revelation, 141.
 —4, Jeremiah I., 86; Twelve Prophets II., 155.
 PSALM XLVIII, 2, Revelation, 241.
 PSALM XLIX, 11, Peter, 153.
 —15, Peter, 32.
 —16, 17, Ecclesiastes, 163.
 PSALM L, 3, Daniel, 248.
 —8-12, Leviticus, 30; I. Kings, 214.
 —15, Revelation, 137.
 PSALM LI, II. Samuel, 183, 191.
 —4, Leviticus, 119; Romans, 81; Pastoral Epistles, 137.
 —5, Leviticus, 325.
 —7, Revelation, 101.
 —16, 17, I. Kings, 214; Ezekiel, 483.
 PSALM LII, 3, Jeremiah, 197.
 —8, Romans, 303.
 —10, Jeremiah, 260.
 PSALM LV, 6, Jeremiah I., 188.
 —12-14, Revelation, 55.
 —13, 14, Jeremiah I., 192.
 —15, Daniel, 208.
 —17, Daniel, 226.
 —18, Acts II., 121.
 PSALM LVII, 4, Jeremiah I., 197; Daniel, 220.
 PSALM LVIII, 6, Daniel, 220.
 —11, Revelation, 9.
 PSALM LIX, I. Samuel, 309-311.
 —15, James, 293.
 PSALM LX, 5, Jeremiah I., 292.
 —12, Romans, 194.
 PSALM LXI, 2, Peter, 70.
 PSALM LXII, 11, Jeremiah I., 79.
 —12, Leviticus, 558.
 PSALM LXIII, 1, Joshua, 297.
 —4, Pastoral Epistles, 97.
 PSALM LXIV, 4, Jeremiah I., 190.
 PSALM LXVI, 12, Peter, 179.
 —18, Ezekiel, 124.
 PSALM LXVIII, Ephesians, 229.
 —17, Galatians, 217.
 —18, Peter, 74.
 —27, Joshua, 318.
 —60-64, I. Samuel, 72.
 PSALM LXIX, Romans, 397.
 —2, II. Kings, 454; Twelve Prophets II., 511.
 —4, Jeremiah I., 98.
 —5, Jeremiah I., 190.
 —6, Peter, 196.
 —9, Romans, 395.
 —23, Daniel, 209.
 —28, Jeremiah I., 358.
 —30, 31, I. Kings, 215.
 PSALM LXXII, 11, Revelation, 9.
 —15, I. Kings, 229.
 —16, John I., 215.
 PSALM LXXIII, 17, Song of Solomon, 326.
 —26, Song of Solomon, 204.
 —44, Song of Solomon, 44.
 PSALM LXXIV, 8, 9, Chronicles, 241.
 —9, Daniel, 116; Twelve Prophets I., 9.
 —13, Revelation, 202.
 PSALM LXXV, 8, Jeremiah I., 292; Luke, 370.
 PSALM LXXVI, 6, II. Kings, 342.
 —10, II. Kings, 140.
 PSALM LXXVII, 7, I. Samuel, 392.

PSALM LXXVII, 10, Joshua, 361; Peter, 196.
 —18, Jeremiah I., 233.
 PSALM LXXVIII, 2, Peter, 32.
 —20, Jeremiah I., 174.
 —49, Twelve Prophets II., 316.
 —59, 60, 67-69, Chronicles, 55.
 —60, Jeremiah I., 29.
 —60-64, Joshua, 314; I. Kings, 149.
 —68, Revelation, 240.
 —71, Ephesians, 50.
 PSALM LXXIX, 1, II. Kings, 461.
 —2, 3, II. Kings, 460.
 —6, 7, Jeremiah I., 211.
 PSALM LXXX, 1, Jeremiah I., 91.
 —7, Numbers, 70.
 PSALM LXXXI, Numbers, 350.
 —12, Romans, 49, 254.
 PSALM LXXXIII, 6-8, Chronicles, 85.
 —8, Twelve Prophets II., 169.
 —10, II. Kings, 124.
 —27, James, 227.
 PSALM LXXXIV, 3, Twelve Prophets, 59.
 PSALM LXXXV, 8, II. Kings, 395.
 PSALM LXXXVI, 9, II. Samuel, 120.
 PSALM LXXXVII, II Samuel, 119, 120.
 —4, 5, II. Kings, 301.
 —7, John Epistles, 227.
 PSALM LXXXVIII, Numbers, 205.
 —7, Leviticus, 43.
 —50, Twelve Prophets I., 179.
 PSALM LXXXIX, Job, 57.
 —6, Daniel, 191.
 —9, 10, II. Kings, 301.
 —14, Ephesians, 416.

PSALM LXXXIX, 15, Leviticus, 509.
 —37, Peter, 141.
 PSALM XC, 1, John I., 247.
 —9, John Epistles, 153.
 PSALM XCI, 4, II. Kings, 58.
 —11, II. Kings, 68; Revelation, 365.
 —14, Deuteronomy, 123.
 PSALM XCII, 4, 5, Thessalonians, 288.
 —7-9, Revelation, 302.
 —12-14, II. Samuel, 127.
 PSALM XCIV, 9, Jeremiah I., 341.
 PSALM XCV, 7, Hebrews, 56.
 PSALM XCVI, Ecclesiastes, 258.
 —5, James, 153.
 —13, Revelation, 245.
 PSALM XCVII, 10, Deuteronomy, 123.
 PSALM XCVIII, Ecclesiastes, 258.
 PSALM XCIX, 1, Revelation, 70.
 —8, Numbers, 170.
 PSALM C, 1, 4, II. Samuel, 120.
 PSALM CII, 6, 8, I. Kings, 418.
 —13-16, Leviticus, 538.
 —22, II. Samuel, 120.
 —25, Peter, 339.
 PSALM CIII, 2, 3, 4, 10-12, James, 470.
 —15, 16, James, 85.
 PSALM CIV, 3, II. Kings, 22.
 —4, I. Kings, 432.
 —5, Peter, 358.
 —5, 6, 8, James, 469.
 —7, Twelve Prophets II., 108.
 —15, Revelation, 95.
 PSALM CV, 9, 10, Twelve Prophets I., 435.
 —15, Isaiah I., 131.

- PSALM CVI, 23, Isaiah II., 358.
 —30, 31, Chronicles, 224.
 —38, Jeremiah I., 108, 117.
 PSALM CIX, 28, Peter, 122.
 PSALM CX, 1, 4, Mark, 445.
 —4, Hebrews, 113.
 —7, Revelation, 111.
 PSALM CXIII, 5, Revelation, 223.
 PSALM CXIV, Joshua, 112, 113.
 PSALM CXVI, 1, Deuteronomy, 123.
 —10, Romans, 273; II. Corinthians, 165.
 —16, 17, Leviticus, 105.
 PSALM CXVIII, 6, Peter, 216.
 —8, 9, Ezra, 79.
 —22, Peter, 75.
 —27, I. Kings, 91.
 PSALM CXIX, 19, Chronicles, 317.
 —45, Peter, 321.
 —67, 71, Peter, 152.
 —78, 86, Jeremiah I., 190.
 PSALM CXX, 5, Jeremiah I., 84.
 —7, Peter, 124.
 PSALM CXXI, Numbers, 68.
 PSALM CXXII, 2, 3, Ezra, 212.
 —3-5, I. Kings, 66; Twelve Prophets II., 290.
 PSALM CXXIII, 1, Daniel, 201.
 —4, Twelve Prophets II., 285.
 PSALM CXXIV, 2-6, Revelation, 213.
 —7, Revelation, 7.
 PSALM CXXV, 5, Galatians, 447.
 PSALM CXXVI, 1-3, Ezra, 47.
 PSALM CXXX, 4, Chronicles, 451.
 PSALM CXXXI, 7, Isaiah I., 439.
 PSALM CXXXII, 13, 14, Revelation, 184.
 PSALM CXXXIII, Ezekiel, 446.
 —2, Leviticus, 203.
 PSALM CXXXIII, 3, Revelation, 240.
 PSALM CXXXIV, 2, Pastoral Epistles, 97.
 PSALM CXXXV, 6, Daniel, 202; Peter, 346.
 PSALM CXXXVI, I. Kings, 334; Jeremiah I., 316.
 —6, Jeremiah I., 234.
 —17-22, Leviticus, 558.
 PSALM CXXXVII, 9, II. Kings, 94; Ezra, 359.
 PSALM CXXXIX, 9, Twelve Prophets I., 402.
 —12, Daniel, 151.
 —23, 24, Leviticus, 119.
 PSALM CXL, 3, Romans, 86.
 PSALM CXLI, Numbers, 345.
 —2, Exodus, 419; Leviticus, 71; Ezekiel, 473.
 PSALM CXLIII, 2, Romans, 107.
 PSALM CXLV, 13, Daniel, 202.
 —20, Deuteronomy, 123; Peter, 84.
 PSALM CXLVI, 3, Ezra, 195.
 —8, Peter, 84.
 PSALM CXLVII, 1, James, 66.
 —2, Ezekiel, 311.
 —19, Revelation, 227.
 PSALM CXLVIII, 1-13, Revelation, 75, 76.
 PSALMODY, Beginning of Christian, Ephesians, 347-349.
 —Paul's use of, Colossians, 330-332.
 PTOLEMAIS, Acts II., 96, 425.
 PUBLIC WRONGS, Indifference to, Ecclesiastes, 205, 226.
 PUDENS, Pastoral Epistles, 415.
 PUNISHMENT, Fear of, John I., 187.

- PUNISHMENT, of children, Proverbs, 312.
 —of Hymenaeus and Alexander, Pastoral Epistles, 74-76.
 —of sin, Job, 59; Jeremiah I., 338; Thessalonians, 335-337.
 —Painful, II. Samuel, 336.
- PURIFICATION of heaven, Hebrews, 163.
 —of the tabernacle, Hebrews, 163.
 —Water of, Numbers, 216.
- PURIM, Feast of, established, Ezra, 401-403.
- PURITANISM, Deuteronomy, 189.
 —and the restoration, Isaiah I., 364, 365.
 —Militant, necessary, Deuteronomy, 200.
 —New Testament, II. Corinthians, 237-247.
- PURITY, Judges, 350; II. Samuel, 167; Psalms I., 235; Twelve Prophets I., 282, 284-286; Mark, 190-194; Colossians, 103-105; John Epistles, 181, 182.
 —Christ's, John I., 262.
 —Jesus Christ restores to, Proverbs, 103-105.
 —Laws of, Deuteronomy, 396-410.
 —Loss of, Proverbs, 95-102.
 —of Joseph, Genesis, 346.
 —Personal, Thessalonians, 151-168.
- PURVEY, John, James, 200, 212, 447.
- PUSEY, Dr. E. B., Daniel, 41, 134, 135; Twelve Prophets II., 117, 358, 526; John II., 356.
- PUTEOLI, Acts II., 465.
 —Paul at, Acts II., 465.
- PYTHAGORAS, John Epistles, 136.

Q

- QUADRATUS, Apology of, Acts I., viii; II., 318.
- QUAILS, Numbers, 129.
- QUARESMIUS, *Terrae Sanctae Elucidatio*, Acts I., 67; II., 57.
- QUARRELS and the tongue, Proverbs, 167.
 —Pride the cause of, II. Samuel, 295.
- QUEEN OF HEAVEN, The, Jeremiah II., 197-208.
- QUIETISM, Acts II., 446.

R

- RAAMSES, Death of, Exodus, 43.
- RABSHAKEH of Sennacherib, II. Kings, 332; Isaiah I., 343-351.
- RACE-COURSE, Paul's figure of the, I. Corinthians, 211-226; Philippians, 259-280.
- RACHEL, Death of, Genesis, 317. —Tomb of, I. Samuel, 148.
- RAHAB, and her life, Joshua, 84. —Faith of, Joshua, 87; Hebrews, 261; James, 161-164. —saved, Joshua, 153-164. —The scarlet thread of, Joshua, 92. —Speech of, Joshua, 18.
- RAILING at dignities, James, 415-418.
- RAIN, Elijah and the, I. Kings, 399-403.
- RAINBOW, The, symbolical to Noah, Genesis, 73.
- RAMAH, Captives for Babylon start from, II. Kings, 466.
- RAMAH, fortified by Baasha, I. Kings, 325. —Rachel and, Jeremiah II., 335.
- RAMOTH-GILEAD captured by Jehoram, II. Kings, 108.
- RAMSAY, W. M., Acts I., 103; II., 100, 198, 200, 213, 260, 261, 363, 364, 374.
- RASHNESS, Proverbs, 170.
- RATIONALISM, Pastoral Epistles, 387.
- RATIONALISM, Perils of, Pastoral Epistles, 385-396.
- RAVEN, Sending forth Noah's, Genesis, 70.
- RAWLINSON, Sir Henry, Ecclesiastes, 35, 135, 270, 271; Jeremiah II., 71; Ezekiel, 230.
- REAL and ideal, Job, 152.
- REALISM, in art, Proverbs, 66. —in moral teaching, Proverbs, 92-105. —of Isaiah, Isaiah I., 27-30. —of Jeremiah, Jeremiah II., 301.
- REBEKAH, Genesis, 243-251; Peter, 111, 112. —aids Jacob to deceive his father, Genesis, 269.
- RECHABITES, The, Jeremiah II., 44-53.
- RECOMMENDATIONS, II. Corinthians, 105-108.
- RECONCILIATION, Romans, 141; II. Corinthians, 210-223; Hebrews, 78. —Double, Ephesians, 131-142. —The holiest place a symbol, Hebrew, 152. —Purpose of, Colossians, 100-115. —through Christ, Colossians, 85-99. —
- RECORDS OF THE PAST, Isaiah I., 198, 308, 309, 448; II., 59, 62; Daniel, 22, 59, 148, 169, 192, 193.

REDSEA, Exodus, 208-215; Numbers, 383; Psalms III., 142.

—passage, a type of baptism, Pastoral Epistles, 289.

REDEEMER of Job, Job, 222-242.

REDEMPTION, a cause for thankfulness, Colossians, 64-69.

—Final, Ephesians, 50-64.

—of the first born, Numbers, 38.

—of Israel, Political by Cyrus, Isaiah II., 271.

—of Israel, spiritual by *Servant*, Isaiah II., 271, 273.

—of a nature, Isaiah I., 188-194.

—signified by the Passover, Numbers, 86.

—Unity and graciousness of the plan of, Peter, 29-40.

REFORMATION, Character of the, II. Corinthians, 125.

—of the church, Joshua, 145.

—of society, John I., 268.

—The true, Judges, 155.

—See JOSIAH.

REFORMERS, Judges, 154; Acts I., 152.

REFUGE, Cities of, Numbers, 400; Joshua, 326-339.

REGENERATION, Laver of, Pastoral Epistles, 285, 292.

—Washing of, Pastoral Epistles, 285, 292.

—See CONVERSION.

REHOB, King of Zobah, David wars against, II. Samuel, 113, 114.

REHOBAM, Abijam succeeds, I. Kings, 318.

—invasion of Shishak, I. Kings, 315.

REHOBAM, The kingdom divided under, I. Kings, 273-285.

—Reign of, Chronicles, 320-325.

—succeeds Solomon, I. Kings, 269.

REITH, George, John I., 56.

REJECTION of God, Thessalonians, 147.

REJOICE, Philippians, 323-326; Thessalonians, 217-222.

RELIGION, and the child, Exodus, 25.

—and enjoyment, Genesis, 22, 64.

—and prosperity, Twelve Prophets II., 425.

—and the State, Judges, 36, 75.

—Decay of, Job, 16.

—Evolution of, Job, 180.

—Four points of a true, Isaiah II., 143-161.

—Guardians of, Numbers, 26.

—In the name of, I. Samuel, 231.

—is opportunity, Twelve Prophets I., 144.

—Jewish, hereditary, Chronicles, 54.

—Law and, Deuteronomy, 239-252.

—of history, Ezra, 295-306.

—of the individual, Ezekiel, 143-158.

—of Israelites, Numbers, 9.

—of joy, Leviticus, 473.

—of morality, I. Samuel, 300.

—of Semites, Job, 180.

—Popular and true, Jeremish I., 149-214.

—Power of, Numbers, 303.

—Quietness of true, John Epistles, 300-309.

- RELIGION, Reasonableness of,
Twelve Prophets I., 419-425.
—Shame, James, 180, 192.
—True, Judges, 314, 315.
—will not take care of itself,
Judges, 223.
- REMINISCENCE, Plato's doctrine of, Hebrews, 222.
- REMNANT, The, Isaiah I., 31, 87, 126, 129.
- REMONSTRANCE, Chronicles, 423.
- REMORSE, Proverbs, 77.
—and free-will, James, 93.
—Christ never knew, John II., 277.
- RENAN, M., Job, 342, 399; Isaiah I., 350, 351; II., 149; Jeremiah I., 61, 65; II., 70, 76, 162, 360, 361, 372; Daniel, 72, 161; Matthew, 443; Acts I., 53; II., 215, 369; I. Corinthians, 263, 346; Galatians, 65, 277; Ephesians, 11, 12, 244, 283; Pastoral Epistles, 8, 11, 79, 276, 355, 407; James, 50, 122, 128, 371; John Epistles, 15, 17, 20, 22, 53, 85, 86, 163, 245, 293, 309.
- RENAUDOT, Eusebe, Acts II., 256.
- RENDALL, Frederic, Hebrews, 320, 323.
- REPENTANCE, Numbers, 287; Twelve Prophets I., 333-345.
—and forgiveness, Chronicles, 448-454.
—by tithes, Twelve Prophets II., 367.
—Foundation of, James, 245-249.
—Imperfect, Judges, 40.
- REPENTANCE, of Abraham, Genesis, 108.
—of David, II. Samuel, 181-192
—of Esau, Genesis, 275-277.
—of Israel, I. Samuel, 87.
—of Joseph's brethren, Genesis, 385.
—Peter taught, Acts I., 132.
—unto life, II. Corinthians, 248-261.
- REPETITIONS, in prayer, Ezra, 181.
- REPHAIM, I. Kings, 79.
- REPHIDIM, Joshua, 27; I. Corinthians, 232.
- REPRESSION, and development in morals, Deuteronomy, 100.
—not taming, Colossians, 204.
- REPROOF, Proverbs, 175.
- RESCH, A., James, 56, 90, 233, 362.
- RESIGNATION of Eli, I. Samuel, 57.
- RESPONSIBILITY, for our gifts, Exodus, 429.
—graded, Leviticus, 120-133.
—in advising, Judges, 370.
—Neglected, a sin, Exodus, 75.
—of a leader, Numbers, 126.
—of teachers, James, 165-170.
—Personal, Psalms II., 128; Proverbs, 128.
—Samson had a sense of, Judges, 304.
—to God, Deuteronomy, 204.
—to law, Exodus, 323.
—unavoidable, Genesis, 155.
- REST, described by the Psalmist, Psalms, 61.
—from labor the rudimentary Sabbath, Hebrews, 60.

- REST, the ideal of the Old Testament, Hebrews, 58.
- in Canaan, Hebrews, 61.
- offered by Christ, Hebrews, 58.
- RESTRAINT, and its removal, Thessalonians, 323-340.
- RESURRECTION, The, Isaiah I., 387, 444-452; Ezekiel, 349, 350.
- Belief in the, Pastoral Epistles, 267, 353-363.
- Consequences of denying, I. Corinthians, 355-369.
- Doctrine of, Hebrews, 87.
- Evidence of, Acts II., 133.
- Hope in the, of Christ, Peter, 18-26.
- life and daily dying, Philipians, 237-258.
- of Christ, Matthew, 429-438; Mark, 437-441; John I., 93-97; I. Corinthians, 325-354; Ephesians, 84-88; Hebrews, 72.
- of the dead in Christ, Thessalonians, 169-182.
- The spiritual body in, I. Corinthians, 371-386.
- to bring joy, John II., 231.
- The witness of men and the, John Epistles, 241-253.
- RETRIBUTION, Judges, 138; I. Samuel, 68; Chronicles, 360-365; Psalms II., 244; Hebrews, 191, 300.
- Law of, Job, 215; Isaiah I., 342; Ezekiel, 145, 150; Thessalonians, 292.
- of David, II. Samuel, 178, 179.
- REUBEN, and his father's blessing, Genesis, 425.
- REUBEN, saves Joseph, Genesis, 332.
- typical of some Christians, Genesis, 338.
- REUBEN, The tribe, and Gad, Numbers, 374.
- blessed by Moses, Deuteronomy, 463.
- their decay, Numbers, 380.
- REUBENITES, Claim of the, Numbers, 200, 202.
- REUNION OF CHRISTENDOM, Pastoral Epistles, 267.
- REUSS, Edward, Pastoral Epistles, 11; James, 141, 166, 390, 399.
- REVELATION, Actual, Jeremiah I., 242.
- Conditions of, Isaiah II., 73.
- Method of, Isaiah II., 100, 148.
- Need of, Proverbs, 375-385.
- of God, Hebrews, 294, sq.
- REVELATION, The book, Pastoral Epistles, 48, 68.
- The Epilogue, Revelation, 375-392.
- The prologue, Revelation, 1-20.
- when written, Daniel, 155.
- REVELATION I., 2, John Epistles, 89.
- 3, James, 103.
- 4, John Epistles, 33.
- 5, Ephesians, 47; John Epistles, 115.
- 7, Daniel, 248.
- 9, Revelation, 317.
- 10, Galatians, 269.
- 12, 13, Leviticus, 476.
- 13, Daniel, 248.

REVELATION I., 14, Leviticus, 365.

—15, Daniel, 294.

—16, Ephesians, 421.

—17, 18, Song of Solomon, 261.

—18, Romans, 251, 383.

—20, Numbers, 81.

REVELATION II., 2, Galatians, 12; Ephesians, 239.

—4, 5, Pastoral Epistles, 26.

—10, James, 89; John Epistles, 183.

—12, Ephesians, 421.

—13, Romans, 20; John Epistles, 33, 234.

—14, 20, Daniel, 165; Pastoral Epistles, 48; John Epistles, 275.

—18, Leviticus, 365.

—20, II. Kings, 124; Peter, 306.

—22, James, 227.

—24, John Epistles, 4.

—27, Psalms I., 19.

—28, Daniel, 324.

REVELATION III., 1, Pastoral Epistles, 154.

—7, 8, 12, John Epistles, 303.

—12, Galatians, 456.

—14, Psalms II., 499.

—20, Romans, 371.

—21, Galatians, 256; Hebrews, 309.

REVELATION IV., 8, John Epistles, 19.

—11, Peter, 135, 174.

REVELATION V., 1, Romans, 384; Ephesians, 53.

—5, Numbers, 27.

—9, John Epistles, 114.

—10, Peter, 72.

—12, James, 193.

REVELATION V., 35, Leviticus, 35.

REVELATION VI., 9, John Epistles, 309.

—10, Jeremiah II., 68; Romans, 292; Pastoral Epistles, 327.

REVELATION VII., 2, II. Corinthians, 52.

—7, Joshua, 320; John Epistles, 29.

—9, Pastoral Epistles, 394.

—14, 15, Leviticus, 357.

—15, James, 97; John Epistles, 19; Revelation, 224.

—17, Luke, 399.

—24, Peter, 19.

REVELATION VIII., 2, Twelve Prophets II., 316.

—3, Exodus, 419.

—4-8, James, 44.

REVELATION IX., 1-11, Exodus, 159.

—17, Twelve Prophets II., 106.

—20, John Epistles, 275.

REVELATION X., 6, Exodus, 303; Daniel, 327.

REVELATION XI., 8, II. Corinthians, 121; Galatians, 298.

—15, Ephesians, 47.

REVELATION XII., 5, II. Corinthians, 347.

—7-10, Ephesians, 400.

—9, Song of Solomon, 220; John Epistles, 183.

—10, James, 256; John Epistles, 19.

—14, Daniel, 237, 246.

—16, Ezra, 196.

REVELATION XIII., 2, Daniel, 239.

—7, Leviticus, 127.

REVELATION XIII., 8, Ephesians, 27.

—10, John Epistles, 33.

REVELATION XIV., 7, John Epistles, 29, 211.

—10, Luke, 370.

—11, John Epistles, 19.

—12, John Epistles, 234.

REVELATION XVI., 5, John Epistles, 29.

—14, Daniel, 320.

—15, Thessalonians, 188.

—16, Joshua, 303.

—19, Jeremiah I., 292.

REVELATION XVII., 1, James, 168.

—5, Galatians, 363.

—6, Revelation, 201.

—14, Ephesians, 47.

—23, James, 96.

REVELATION XVIII., 9, 18, Peter, 177.

—20, James, 168; John Epistles, 163.

REVELATION XIX., 8, Leviticus, 201; Romans, 150.

—11, Psalms III., 191.

—13-15, Ephesians, 421.

—19, Daniel, 320.

REVELATION XX., 1-8, John Epistles, 275.

—4, John Epistles, 309.

—6, Leviticus, 215; Mark, 333.

—7, Ezekiel, 370.

—10, John Epistles, 19, 183.

—11, Daniel, 153; John Epistles, 214.

—12, Twelve Prophets II., 314; John Epistles, 210.

—14, Daniel, 323.

REVELATION XXI., 3, Exodus, 376; Hebrews, 153.

—6, John Epistles, 29.

—8, John Epistles, 89.

—9, Song of Solomon, 45; Mark, 62.

—10, Hebrews, 218, 296.

—12, James, 44.

—17, Mark, 334.

—18, 22, John Epistles, 69.

—19, 20, John Epistles, 55.

—22, I. Kings, 221; Twelve Prophets I., 313.

—24, II. Corinthians, 182.

—27, Leviticus, 343; Galatians, 355; Peter, 151; John Epistles, 55.

REVELATION XXII., 1, 2, Ezekiel, 487; John Epistles, 29.

—2-5, Joshua, 188; Ezekiel, 498.

—6, Romans, 16.

—8, Luke, 403; Acts II., 130; John Epistles, 56.

—10, Daniel, 262.

—11, Daniel, 329; Luke, 363; Galatians, 352.

—12, 20, Romans, 363.

—13, Matthew, 450.

—14, John Epistles, 115.

—15, Leviticus, 343; John Epistles, 55, 275.

—17, Peter, 151; John Epistles, 29.

—21, John Epistles, 33.

REVENGE, Proverbs, 316; Matthew, 76; Thessalonians, 213.

—of David, I. Kings, 96-103.

REVERENCE, Exodus, 49, 95; Deuteronomy, 83.

—for the aged, Leviticus, 413.

- REVERENCE, for parents, Deuteronomy, 85.
 —taught, Exodus, 424; Leviticus, 377.
REVUE ARCHAEOLOGIQUE, Acts I., 175; II., 198, 361, 364, 374.
 REWARDS, Doctrine of, Philippians, 363.
 —Teaching of Christ concerning, Matthew, 279-285.
 REYNOLDS, H. W., Revelation, 350.
 REZIN, King of Syria, and Pekah, II. Kings, 227-231; Isaiah I., 103.
 REZON, I. Kings, 253.
 RHEMISH VERSION, James, 80, 200, 292, 427, 430, 447, 457.
 RICH, and poor, James, 124-132.
 —Follies and iniquities of the, James, 274-284.
 —their end, James, 284-287.
 RICH YOUNG MAN, The, Matthew, 273-279; Mark, 274-281.
 RICHES, and poverty, Joshua, 75.
 —Dangers of the, Numbers, 377; Matthew, 276-279; Mark, 281-287.
 —Dedication of, Numbers, 75.
 —Obligations of, Judges, 390.
 —Strife for, Joshua, 199, 200; Proverbs, 144-147.
 —Trust in, Ecclesiastes, 193-195.
 —without work, Joshua, 307.
 RIDICULE, Fear of, Joshua, 137.
 RIGHTEOUS, Death of the, Numbers, 296.
 —have judgment here, Peter, 189-200.
 RIGHTEOUSNESS, Psalms II., 459; Isaiah II., 127, 215; Ezekiel, 151-153; Matthew, 79; Ephesians, 328-329.
 —Conviction of, John II., 217.
 —Fruits of, Philippians, 35.
 —Isaiah's doctrine of, Isaiah I., 344; II., 215-230.
 —Man not saved by, Job, 388.
 —of Abraham, Genesis, 140.
 —of faith, Philippians, 217-236.
 —of Israel, Isaiah II., 217.
 —of Jehovah, Isaiah II., 224, 265, 392, 410, 436.
 —Triumph of, Chronicles, 295.
 —Word of, Hebrews, 88.
 RIGHTEOUSNESS OF GOD, Romans, 32.
 RIGHTS, and duties, Judges, 30, 256.
 —of the person, Exodus, 339-345.
 —of property, Exodus, 345-347.
 —of strangers, Exodus, 353-357.
 RITSCHL, Albrecht, II. Corinthians, 213.
 RITUAL, and character, Galatians, 435-447.
 —and formality, Twelve Prophets I., 156-180.
 —Growth of the Levitical, I. Kings, 186-192.
 —Importance of, Chronicles, 333-337.
 —of Ezekiel's vision, Ezekiel, 462-484.
 —of the Tabernacle, Leviticus, 29-236.
 —Overgrowth of, Ezekiel, 94.
 RIZPAH, II. Samuel, 344.

ROADS, Ancient, Acts II., 37, 260, 271.

ROBBERS, and the Apostles, Acts II., 199.

ROBERTSON, F. W., I. Corinthians, 21; Ephesians, 265, 332.

—on Balaam, Numbers, 320.

ROBERTSON, J. Craigie, *History of the Christian church*, Hebrews, 262.

ROBES of the High-priests, Leviticus, 192.

ROBESPIERRE, Proverbs, 377.

ROBINSON, J. A., Acts I., 419.

ROCK, God a, Psalms II., 219.

ROD OF AARON, Numbers, 207.

ROD OF MOSES, Exodus, 71, 255.

ROGERS, H., Romans, 283.

ROLL, The sealed, opened, Revelation, 86-110.

ROMAN CHURCH, its neglect of Paul, Pastoral Epistles, 28, 400, 420, 421.

ROMAN *FAS*, Deuteronomy, 64-66.

ROMANS, John Epistles, 26.

ROMANS, The epistle, and Colossians, Colossians, 1.

—Coincidences with James, 57, 100, 272.

—Time, place and occasion, Romans, 1-9.

ROMANS I., 1, Ephesians, 389.

—2, Pastoral Epistles, 389.

—3, Acts I., 44; Galatians, 250; Revelation, 385.

—4, Psalms I., 18; Songs of Solomon, 310; Ephesians, 61, 88; Thessalonians, 58.

—5, Galatians, 121.

ROMANS I., 7, Acts II., 60; Revelation, 369.

—15, Ephesians, 416.

—16, Ephesians, 9; Peter, 58.

—16-18, II. Corinthians, 212; Galatians, 130; Ephesians, 36, 133, 431.

—17, Twelve Prophets II., 140; II. Corinthians, 95; Galatians, 186; Ephesians, 12; Philipians, 218; James, 167.

—18, Galatians, 368; Hebrews, 287.

—19, Ezra, 22; Ephesians, 125.

—20, Ephesians, 270; Hebrews, 16; James, 229.

—21, Jeremiah I., 80; Ephesians, 263; James, 123.

—23, Psalms III., 145.

—24-32, Peter, 155.

—26, Jeremiah I., 175.

—28, I. Samuel, 79; Ephesians, 53.

ROMANS II., 2, 3, James, 168.

—5, Daniel, 261; Revelation, 346.

—7, Ephesians, 439; Revelation, 346.

—8, James, 199.

—9, 10, Galatians, 130.

—11, Galatians, 114.

—13, James, 102.

—15, II. Corinthians, 295.

—16, Mark, 3; Pastoral Epistles, 360.

—17-29, Galatians, 427, 439; James, 167.

—20, Ephesians, 385.

—23-27, Galatians, 143.

—25, Jeremiah I., 207; Galatians, 130, 306; James, 56.

—27, James, 133.

ROMANS II., 28, 29, Philippians, 178.

ROMANS III., 1, Galatians, 130, 438.

—2, Jeremiah I., 127; Pastoral Epistles, 52; Peter, 173.

—3, Hebrews, 103.

—4, Pastoral Epistles, 137.

—7, Galatians, 321.

—8, Galatians, 439; James, 168.

—10-18, Galatians, 222.

—19, Galatians, 223; Ephesians, 36, 96.

—20, Galatians, 144, 150, 307.

—21, II. Corinthians, 119; Galatians, 324; James, 23.

—22-26, Galatians, 155; Ephesians, 36; Philippians, 218.

—24, Galatians, 149, 151; Ephesians, 61; Philippians, 220; John Epistles, 105.

—25, Exodus, 379; Hebrews, 165.

—26, Galatians, 155.

—28, James, 141.

—29, Mark, 339; Galatians, 220; Ephesians, 249.

—31, Galatians, 337.

ROMANS IV., Genesis, 140.

—1-4, Galatians, 151, 161.

—2, Galatians, 402.

—3, 6, Exodus, 280; James, 156.

—6, II. Corinthians, 119.

—7, Hebrews, 146.

—9-13, Galatians, 183.

—11, Leviticus, 317; II. Corinthians, 52; Ephesians, 53; James, 45.

—12, Galatians, 348.

—13-20, Ephesians, 55; Hebrews, 319.

—14, 15, Galatians, 189.

ROMANS IV., 15, Galatians, 143, 144, 150, 307.

—16, Galatians, 151, 310.

—17, II. Corinthians, 26; Galatians, 184, 206, 445.

—19, James, 158.

—20, Pastoral Epistles, 424; James, 122.

—24, 25, Galatians, 156; Philippians, 220.

—25, Leviticus, 355.

ROMANS V., 1, 2, Galatians, 383; Philippians, 220.

—1-8, Galatians, 149.

—2, Peter, 185.

—3, James, 57, 65.

—5, Galatians, 171.

—9, Leviticus, 142; II. Corinthians, 198; Ephesians, 61.

—10, Leviticus, 227; II. Corinthians, 212; Galatians, 251.

—11, Leviticus, 98; Proverbs, 373.

—12, Ephesians, 104.

—12-21, Galatians, 198.

—14, Galatians, 143, 157; Ephesians, 37.

—15-18, Ephesians, 112.

—16, James, 168.

—17, 18, Galatians, 224; Philippians, 218.

—18, Hebrews, 171.

—18-21, Joshua, 186.

—19, Leviticus, 57, 230; Philippians, 220.

—20, Numbers, 87; Galatians, 150, 213, 307; Ephesians, 111; Hebrews, 143.

—21, II. Corinthians, 91, 122; Galatians, 149, 224.

ROMANS VI., 1, 2, Galatians, 233;
Ephesians, 371.

—2-4, Galatians, 173.

—4, Ephesians, 67, 371; John
Epistles, 125.

—5, Galatians, 157.

—6, 12, Galatians, 352; Ephe-
sians, 246.

—7, Ephesians, 36.

—10, Hebrews, 171.

—11, Colossians, 245.

—12, Galatians, 159.

—13, Ephesians, 86.

—14, Galatians, 357.

—17, II. Corinthians, 120, 316.

—19, Numbers, 41.

—23, Song of Solomon, 229;
Galatians, 224; Ephesians,
112.

ROMANS VII., 1-6, Ephesians, 36.

—4, 5, 23, 24, Galatians, 352.

—5, 24, Galatians, 150.

—6, Colossians, 245.

—7-24, Galatians, 66, 145, 216.

—10, Numbers, 87; Galatians,
142.

—12, 14, Galatians, 150.

—13-24, Galatians, 213.

—14, II. Corinthians, 119; Ephe-
sians, 104.

—15, II. Corinthians, 319.

—16, Ezekiel, 364.

—19, Leviticus, 341.

—22, 23, Psalms II., 27; Peter,
113.

—23, Galatians, 159; James, 57,
217.

—24, Galatians, 228, 307.

ROMANS VIII., 1, Galatians, 145,
159.

—1-4, Ephesians, 36.

ROMANS VIII., 2, Ezekiel, 364;
Galatians, 228, 357; Ephe-
sians, 25.

—3, Leviticus, 342; I. Corinthi-
ans, 383; Galatians, 343, 359,
444; Ephesians, 282.

—4, Ezekiel, 366; Galatians, 185,
307.

—5-11, Matthew, 325; Gala-
tians, 416.

—9, II. Corinthians, 134; Gala-
tians, 160, 299.

—10-13, Galatians, 352.

—11, Leviticus, 357; Ephesians,
205; Galatians, 160; Philip-
pians, 246.

—14, Ephesians, 160.

—15, Galatians, 253; Ephesians,
31; Pastoral Epistles, 315.

—17, Galatians, 172, 177; Ephe-
sians, 43.

—18, Galatians, 30; Peter, 35,
120, 229.

—19, Galatians, 412; Ephesians,
28; Revelation, 187.

—19-22, Leviticus, 364, 454,
512.

—20, Leviticus, 207, 364, 454.

—21, Leviticus, 365; Revelation,
34, 71, 82, 245, 354.

—23, II. Corinthians, 55, 180;
Ephesians, 61, 63.

—24-28, Philippians, 356.

—26, 27, Ephesians, 205.

—27, John Epistles, 233.

—28-39, Galatians, 151; Ephe-
sians, 12, 30.

—29, Leviticus, 386; Ephesians,
29; Revelation, 200, 323.

—30, Philippians, 25; Peter, 228.

—31, Isaiah II., 333.

ROMANS VIII., 31-39, Galatians, 44, 255; Ephesians, 115; Revelation, 386.

—32, II. Corinthians, 39; Ephesians, 312.

—33, 34, Isaiah II., 288; Galatians, 204.

—34, Ephesians, 91.

—37, Ephesians, 410; John Epistles, 232, 235.

ROMANS IX., 1, Galatians, 108; James, 307.

—1-5, Galatians, 319.

—4, 5, Galatians, 130, 244, 438.

—5, Galatians, 250; Pastoral Epistles, 429; Revelation, 81, 324.

—6, Revelation, 118.

—7, Jeremiah I., 96.

—11, Ezekiel, 187.

—13, Twelve Prophets II., 350.

—19, Galatians, 321.

—22, Galatians, 56; Ephesians, 111.

—25, Twelve Prophets I., 235.

—28, Galatians, 159.

ROMANS X., 2, Pastoral Epistles, 58; James, 181, 198; Peter, 238.

—3, Philippians, 218.

—4, Leviticus, 169; Galatians, 222.

—5, 6, Deuteronomy, 451.

—6-8, Hebrews, 12.

—7, Ephesians, 86.

—8, Ephesians, 372, 373.

—9, Galatians, 156; Ephesians, 61.

—10, Acts II., 76.

—12, Acts I., 339.

—14, Ephesians, 56.

ROMANS X., 16-20, Isaiah II., 6.

ROMANS XI., 1, 2, Galatians, 130, 319.

—2, Chronicles, 15.

—2, 26, 29, Leviticus, 537.

—5, Galatians, 151; Revelation, 215.

—6, Galatians, 309.

—7, 10, Ephesians, 270.

—12, 15, Leviticus, 471.

—13, Galatians, 101.

—13-24, Galatians, 440.

—15, Leviticus, 538.

—16, Leviticus, 70; Ephesians, 6; Revelation, 244.

—17, Jeremiah I., 260.

—25, Leviticus, 470; Pastoral Epistles, 132.

—26, Jeremiah I., 123.

—33-36, Ephesians, 12, 26.

ROMANS XII., 1, Exodus, 201; Leviticus, 59; I. Kings, 216; Ephesians, 110; Peter, 72.

—4-9, Exodus, 110.

—5, I. Kings, 438.

—6-8, Peter, 172.

—7, 8, Ephesians, 239; Peter, 173.

—8, II. Corinthians, 265.

—10, Peter, 56.

—12, Ephesians, 423; Thessalonians, 225.

—15, Peter, 120.

—19, Jeremiah I., 266.

—21, Peter, 90; John Epistles, 232.

ROMANS XIII., 1, James, 257.

—2, James, 168; Peter, 88.

—3, Peter, 169.

—4, Leviticus, 485.

—8, 9, Ephesians, 46.

ROMANS XIII., 9, Galatians, 341.

—10, Galatians, 342.

—11-14, Ephesians, 410; James, 416.

—12, Ephesians, 399.

—13, James, 198.

—14, Ephesians, 286.

—15, Peter, 72.

ROMANS XIV., 4, Song of Solomon, 333; James, 258.

—6-8, Hebrews, 321.

—10, Twelve Prophets II., 314; John Epistles, 214.

—12, Galatians, 400.

—14, Ezra, 268; Galatians, 140.

—15, Hebrews, 320.

—18, Pastoral Epistles, 369.

—20, 21, Leviticus, 251.

—21, Galatians, 389.

—22, Chronicles, 159.

—23, Daniel, 165; James, 122.

ROMANS XV., 1-4, Galatians, 397.

—3, Ephesians, 47.

—5-7, Galatians, 160.

—6, 7, Ephesians, 206.

—8, II. Corinthians, 39.

—9, II. Samuel, 361; James, 319.

—15, 16, Ephesians, 13.

—16, 17, Galatians, 101, 401; Philippians, 151.

—19, II. Corinthians, 362; Pastoral Epistles, 361.

—20, Isaiah II., 287.

—24, 28, Pastoral Epistles, 14.

—29, Thessalonians, 39.

—30-32, Ephesians, 428.

ROMANS XVI., 1, 2, Acts II., 332; Pastoral Epistles, 361; John Epistles, 22.

—2, Colossians, 43.

—3, Pastoral Epistles, 414.

ROMANS XVI., 5, Colossians, 403; Revelation, 244.

—7, Galatians, 12; Ephesians, 239.

—7; 11, Acts II., 7.

—13, Mark, 426.

—16, Peter, 231.

—17, 18, Galatians, 109; John Epistles, 293.

—20, Ephesians, 410.

—22, Acts II., 50.

—23, Pastoral Epistles, 415; John Epistles, 301, 302.

—25, Pastoral Epistles, 132.

—25, 26, Galatians, 248; Ephesians, 12, 45, 129, 157; Pastoral Epistles, 360.

—27, Pastoral Epistles, 429.

ROME, Christianity at, Romans, 408-410.

—Paul and the fall of, Thessalonians, 324-328.

—Paul's voyage to, Acts II., 450-471.

—a world center, John I., 25.

ROUTH, Martin J., *Reliquiae Sacrae*, Acts I., 81; John Epistles, 31, 35.

RUBIES, Valley of, Proverbs, 49.

RULERS, and ruled, Thessalonians, 201-216.

—responsible to God, Leviticus, 129.

RUSKIN, John, nominal and practical religion, Ezekiel, 256.

—on the flower, Deuteronomy, 94.

—on gifts to the Temple, Numbers, 75.

—on the gloom of history, I. Kings, 43.

RUSKIN, on a thunderstorm,
Exodus, 151; I. Kings, 440.
—on walls, Song of Solomon, 172.
—quoted, Job, 372, 374, 396.
RUTH, and David, I. Samuel,
272.
—The story of, Judges, 363-420.
RUTH, The book, Date of, Judges,
409.

RUTH I., 16, Hebrews, 261.
RUTH II., 1, II. Kings, 224.
—10, 19, Psalms III., 407.
—19, Jeremiah I., 176.
RUTH IV., 15, Jeremiah I., 85.
RUTHERFORD, Samuel, Song of
Solomon, 45; II. Corinthians,
314; Ephesians, 243; Thessa-
lonians, 47.

S

- SABATIER, M., II. Corinthians, 29, 177, 202; Galatians, 132.
- SABBATH, and Nehemiah, Ezra, 344-347.
- Breach of the, Numbers, 180.
- Christ and the, Matthew, 157, 159; Mark, 66-70; John I., 193.
- in Chaldea, Numbers, 346.
- in Galilee, Luke, 148-161.
- law of Ezekiel, Numbers, 348.
- a means of unity, Numbers, 191.
- Obligation for the, Numbers, 348.
- Observance of the, Acts II., 16, 393-397; Colossians, 231, 233; Hebrews, 60, 62, 166.
- Social aspect of the, Numbers, 189.
- Social service and the, Isaiah II., 414-422.
- to be observed, Exodus, 248, 305-312; Deuteronomy, 71.
- A warning, Jeremiah I., 364, 376.
- SABBATIC YEAR, The, Leviticus, 502-518; Jeremiah I., 347.
- SABEANS, Job, 65; Acts II., 344.
- SABELLIUS, Hebrews, 28.
- SACERDOTALISM, Numbers, 209; Deuteronomy, 267, 268-270; Chronicles, 234.
- not in the New Testament, Exodus, 408.
- SACRAMENTS, Hebrews, 255.
- Old Testament, Isaiah I., 74.
- Romish doctrine of, I. Samuel, 65.
- SACRED PLACES, Numbers, 391.
- SACRED YEAR, Numbers, 343.
- SACRIFICE OF JESUS CHRIST
for us, Judges, 251; Job, 62; John I., 375-386.
- made to restore holiness, Genesis, 66.
- of none effect if not accepted, Genesis, 36.
- Restraining influence of the, Genesis, 67.
- See Jesus Christ, ATONEMENT.
- SACRIFICES TO GOD and Christianity, Deuteronomy, 267-276.
- to be in the spirit, Genesis, 200.
- SACRIFICES, Gifts and, Philip-
pians, 353-368.
- Laws of, Deuteronomy, 253-266.
- of burnt-offering, Leviticus, 29-62.
- of guilt offering, Leviticus, 155-174.
- of meal-offering, Leviticus, 63-81.
- of peace-offering, Leviticus, 82-108.
- of sin-offering, Leviticus, 109-154.

SACRIFICES, of the Temple, I. Kings, 196-221.
 —Priests portions of, Leviticus, 175-180.
 —Significances of, Numbers, 360.
 SADNESS of Nehemiah, Ezra, 188-190.
 SADDUCEES, Matthew, 214, 324; Mark, 330-336; Acts II., 33.
 SAFETY, Psalms I., 26, 169.
 SAINTS, I. Corinthians, 22; Philippians, 12; Colossians, 11-14, 58; Hebrews, 214; James, 378.
 SALMON, Dr. George, Psalms II., 280; Acts I., 2, 8, 10, 69, 79, 135, 358, 417; II., 289; Ephesians, 4; Pastoral Epistles, 8, 113, 407; James, 21, 50, 55, 69, 71, 139, 385, 425, 431.
 SALT, for the meal-offering, Leviticus, 75.
 —for the speech, Colossians, 367-370.
 —of the earth, Matthew, 63-66.
 SALVATION, aims at perfection of character, Genesis, 221.
 —and law, Hebrews, 31.
 —the end of God, Thessalonians, 347, 348.
 —for an end, Ephesians, 109-119.
 —the gift of God, Genesis, 306; Thessalonians, 344-346.
 —the Idea of God, Thessalonians, 342.
 —in sight, Isaiah II., 428-444.
 —introduced through the affections, Genesis, 252.
 —its execution by God, Thessalonians, 346, 347.

SALVATION, Personal, Judges, 151; Thessalonians, 195-197.
 —to the uttermost, Thessalonians, 65.
 —to be worked out, Philippians, 132-139.
 —Work of the Trinity in, Peter, 3-16.
 SAMARIA, See SHECHEM.
 —Isaiah I., 95-147, 152-158.
 —besieged by Shalmaneser, II. Kings, 240.
 —Conversion of, Acts I., 355, sq., 366-384.
 —Elisha and the Syrians at, II. Kings, 76-86.
 —Idolatry at, I. Kings, 352, 355.
 —inhabitants deported, II. Kings, 247.
 —Jehu and, II. Kings, 125.
 —Later inhabitants of, II. Kings, 248.
 —Peter and John in, Acts I., 369-384.
 —Shalmaneser IV. and, II. Kings, 279.
 —Tiglath Pileser II. and, II. Kings, 278.
 SAMSON, Birth announced by the angel, Judges, 266-271.
 —compared with Abraham, Judges, 281.
 —dauntless in battle, Judges, 293-306.
 —failed in fidelity to God, Judges, 302.
 —Faith of, Hebrews, 362.
 —in Gaza, Judges, 307-318.
 —Last days of, Judges, 319-334.
 —plunging into life, Judges, 279-292.

SAMSON, Riddle of, Judges, 290.
 —to be a Nazarite, Judges, 276.
 SAMUEL, and Saul at Gilgal, I. Samuel, 205, 216, 248.
 —and the witch of Endor, I. Samuel, 409.
 —anoints David, I. Samuel, 252-264.
 —anoints Saul, I. Samuel, 145-156.
 —Arrangements for, I. Samuel, 20.
 —as Judge, I. Samuel, 106.
 —David flees to, I. Samuel, 312.
 —dealings with the people, I. Samuel, 193-204.
 —Death of, I. Samuel, 378-381.
 —First meeting of Saul and, I. Samuel, 133-144.
 —grieved with Saul, I. Samuel, 247.
 —Israel demands a king of, I. Samuel, 109-120.
 —kills Agag, I. Samuel, 250.
 —the last of the Judges, I. Samuel, 1.
 —Message to, I. Samuel, 54.
 —The name, I. Samuel, 18.
 —not jealous of Saul, I. Samuel, 178.
 —recognized as a prophet, I. Samuel, 59.
 —Review of the life of, II. Samuel, 391-393.
 —Saul brought to, I. Samuel, 121-132.
 —Vindication of himself, I. Samuel, 181-192.
 —Vision of, I. Samuel, 49-60.
 SAMUEL, Book of, II. Samuel, 388-400.

I. SAMUEL I., 1, Psalms III., 348.
 —4, 13, Jeremiah I., 165.
 —9, Psalms I., 37.
 —26, Daniel, 226.
 I. SAMUEL II., 8, Psalms II., 362; III., 208; Daniel, 151.
 —12, Jeremiah I., 83; Twelve Prophets I., 322.
 —27-36, I. Kings, 118.
 —36, Ezekiel, 431.
 I. SAMUEL III., 1, Song of Solomon, 157.
 —3, Psalms I., 38.
 I. SAMUEL IV., 1, Joshua, 296.
 I. SAMUEL V., 1, 10, Joshua, 296.
 —5, Ezekiel, 428.
 —6, Jeremiah I., 12.
 I. SAMUEL VI., 13, Isaiah II., 363.
 —20, Isaiah I., 64.
 I. SAMUEL VII., 6, Joshua, 350; Ezra, 128.
 —14, Joshua, 255.
 —16, Joshua, 318.
 —17, Joshua, 318, 350.
 I. SAMUEL VIII., 10-18, I. Kings, 241.
 —15, Deuteronomy, 301; I. Kings, 143.
 I. SAMUEL IX., 9, Twelve Prophets I., 20.
 —31, Joshua, 318.
 I. SAMUEL X., 2, Jeremiah I., 146.
 —5, Daniel, 30.
 —26, Joshua, 318.
 I. SAMUEL XII., 17, Isaiah I., 113.
 —19, Psalms III., 75.
 —23, Jeremiah I., 163; Hebrews, 263.

- I. SAMUEL XIII., 9, Psalms I., 197.
 —12, Twelve Prophets II., 280.
- I. SAMUEL XV., 18, 19, Numbers, 183.
 —22, Leviticus, 240; Hebrews, 177.
 —23, Psalms II., 22.
 —29, Jeremiah I., 383.
- I. SAMUEL XVI., 5, Jeremiah I., 68.
- I. SAMUEL XVII., 25, Deuteronomy, 300.
 —39, Romans, 368.
- I. SAMUEL XVIII., 10, Daniel, 30.
 —19, Joshua, 293.
 —22, Peter, 135.
- I. SAMUEL XIX., 20-24, Twelve Prophets I., 21.
 —21-24, Daniel, 30.
- I. SAMUEL XX., 5, 6, Numbers, 351.
 —6, Jeremiah I., 121.
- I. SAMUEL XXI., 3, 4, Psalms, 266.
- I. SAMUEL XXIV., 7, Isaiah I., 131.
 —15, Psalms I., 334.
- I. SAMUEL XXV., 15, Jeremiah I., 121.
 —21, Jeremiah I., 130.
- I. SAMUEL XXVI., 19, Ezekiel, 323.
- I. SAMUEL XXVII., 8, Joshua, 255.
- I. SAMUEL XXVIII., 7-11, Leviticus, 411.
- I. SAMUEL XXIX., 4, Romans, 141.
- I. SAMUEL XXX., Psalms I., 23.
- II. SAMUEL I., 18, Numbers, 11; Joshua, 229.
 —23, Proverbs, 239.
- II. SAMUEL II., 15, 16, Joshua, 319.
- II. SAMUEL III., 3, Joshua, 257.
 —35, Ezekiel, 210.
- II. SAMUEL IV., 6, I. Kings, 146.
- II. SAMUEL V., 25, Hebrews, 263.
- II. SAMUEL VI., Psalms I., 234.
 —9, Psalms III., 84.
 —11, Twelve Prophets II., 248.
 —16, Ecclesiastes, 107.
- II. SAMUEL VII., Psalms I., 12; II., 490.
 —2, Psalms III., 347.
 —4-17, Isaiah I., 131.
 —5, 6, Jeremiah II., 326.
 —12-16, I. Kings, 34, 35.
 —14, Psalms II., 498; Galatians, 230.
 —17, Psalms II., 496.
 —28, 29, Hebrews, 263.
- II. SAMUEL VIII., 1, 12, Joshua, 255.
 —2, 6, Hebrews, 263.
 —3, Joshua, 257.
 —16, I. Kings, 21.
- II. SAMUEL XI., Psalms II., 271.
- II. SAMUEL XII., 1, Twelve Prophets I., 25.
 —14, Romans, 110.
- II. SAMUEL XIII., 19, Jeremiah I., 105.
 —37, Joshua, 257.
 —39, I. Kings, 78.
- II. SAMUEL XV., 25, Psalms, 26.
 —30, Jeremiah I., 99.
 —32, Jeremiah I., 128.
- II. SAMUEL XVI., 8, Psalms I., 25.

- II. SAMUEL XVII., 5, Jeremiah I., 71.
 —12, Psalms III., 188.
 —13, Jeremiah I., 23.
 —27, Twelve Prophets II., 82.
 II. SAMUEL XVIII., 6, Psalms II., 220.
 II. SAMUEL XIX., 33, Jeremiah I., 56.
 II. SAMUEL XX., 1, Ezekiel, 316.
 —3, Jeremiah I., 107.
 —24, I. Kings, 21.
 II. SAMUEL XXII., 11, Psalms II., 276.
 II. SAMUEL XXIII., 1-7, Peter, 31.
 —4, Psalms II., 322.
 —20, Isaiah I., 211.
 II. SAMUEL XXIV., 24, Jeremiah II., 312.
 —25, Leviticus, 105.
 SANBALLAT, The Horonite, Ezra, 236-238, 261, 321.
 SANCTIFICATION, Use of the word, Hebrews, 178.
 —what it is, Hebrews, 41.
 —See HOLINESS.
 SANCTUARY, The, carefully guarded, Numbers, 43.
 —established, Deuteronomy, 321.
 —Ezekiel and, Ezekiel, 404-423.
 —Iniquity of, Numbers, 402.
 —Nearness of, Psalms II., 442.
 —Outer, has ceased, Hebrews, 150, sq., 158.
 —Right of, Numbers, 402; I. Kings, 186, 187.
 SANHEDRIN, The, Acts I., 181, 188, 233, 234.
 SARAII, wife of Abraham, Genesis, 100, sq., 149, sq.; Peter, 113.
 SARAII, Death of, Genesis, 227.
 —jealous of Hagar, Genesis, 214.
 —The laughter of, Genesis, 169.
 SARASA, James, 273.
 SARCASM, a species of false witness, Exodus, 325.
 SARDIS, Church at, Revelation, 56-61.
 SAREPTA, Elijah at, I. Kings, 372-382.
 SARPI, Paolo, Romans, 100.
 SARGON, Isaiah I., 3, 148, 169, 198.
 —and Judah, II. Kings, 320.
 —captures Samaria, II. Kings, 240-243.
 —defeats Merodach-Baladan, II. Kings, 323.
 —Inscription of, II. Kings, 490.
 —replaces the population of Samaria, II. Kings, 254.
 SARUM OFFICE, James, 342.
 SATAN, as an angel of light, II. Corinthians, 332.
 —as tempter, Hebrews, 72.
 —Atonement not given to, Hebrews, 43.
 —challenged, Job, 40.
 —Deliverance from, Colossians, 61.
 —Delivering unto, Pastoral Epistles, 74.
 —Destruction of, Hebrews, 42.
 —disappears, Job, 71.
 —his question, Job, 42.
 —in Chronicles, 270-298.
 —Judgment of, Revelation, 335-359.
 —of Dante, Job, 35.
 —of Job, Job, 34-49, 68-74.
 —of Milton, Job, 35.

- SATAN, Paul's view of, Ephesians, 399-404.
- Personality of, Pastoral Epistles, 77-80; James, 150, 240.
- Power and limits of, James, 238-244.
- Power of, Job, 36.
- The scape-goat sent to, Leviticus, 270.
- The serpent not symbolical of, Genesis, 16.
- tempts Christ, Matthew, 39-47.
- SAUL, among the prophets, I. Samuel, 153.
- and Samuel at Gilgal, I. Samuel, 204, 248.
- anointed by Samuel, I. Samuel, 145-156.
- at Endor, I. Samuel, 404-415.
- brought to Samuel, I. Samuel, 121-132.
- Character of, I. Samuel, 439.
- chosen king, I. Samuel, 157-168.
- a coward, I. Samuel, 431.
- David harper to, I. Samuel, 267.
- Davids pares the life of, I. Samuel, 366-377.
- David's lament for, II. Samuel, 1-13.
- Death of, I. Samuel, 429-440.
- efforts against David, I. Samuel, 305-316.
- Final rejection of, I. Samuel, 241-252.
- First meeting of Samuel and, I. Samuel, 133-144.
- First offence of, I. Samuel, 212.
- SAUL, jealous of David, I. Samuel, 292-299.
- mutilation of his body, I. Samuel, 436.
- The people delighted with, I. Samuel, 176.
- relieves Jabesh-Gilead, I. Samuel, 169-180.
- Review of the life of, II. Samuel, 393-395.
- slays Abimelech, I. Samuel, 346.
- Wilfulness of, I. Samuel, 229-240.
- SAVINGS BANKS, Acts I., 204, 205.
- SAVANAROLLA persecuted, I. Kings, 422.
- SAXONS justified in raiding Britain, Judges, 7.
- SAYCE, A. H., Psalms III., 190, 295; Isaiah I., 411; II., 165, 179, 457; Jeremiah II., 206, 259; Daniel, 56, 58, 60, 61, 172; Twelve Prophets II., 19, 524.
- on cities of Canaan destroyed, Numbers, 183.
- on the origin of the Sabbath, Numbers, 346.
- on Pethor, Numbers, 262.
- SCANDAL, The Greek word for, John Epistles, 131.
- in the church, II. Corinthians, 81.
- SCAPE-GOAT, The, Leviticus, 264-274.
- SCEPTICISM, Job, 41, 140; Isaiah I., 15, 16.
- materialistic, Ecclesiastes, 171-173.
- SCEVA'S SONS, Acts II., 355.

- SCHAFF, Philip, Pastoral Epistles, 395; James, 32, 399.
- SCHLEIERMACHER, F. E., Pastoral Epistles, 78.
- SCHMIDT, P., Thessalonians, 43, 142.
- SCHMIEDEL, Paul Wilhelm, II. Corinthians, 13, 65, 163, 177, 179, 182, 213, 218, 250, 253, 267, 304, 311, 345, 374.
- SCHOOLS OF THE PROPHETS, David a member? I. Samuel, 271.
- SCHOPENHAUER, Arthur, Job, 37, 39; Ecclesiastes, 4.
- SCHOTT, Heinrich August, James, 407, 418.
- SCILLITAN MARTYRS, Acts I., 15.
- SCHRADER, Eberhard, Isaiah I., 308, 309, 321; Daniel, 49, 53, 55, 77, 129, 146, 170; Twelve Prophets I., 172, 174; II., 176, 216.
- SCHULTZ, Hermann, Isaiah I., 137; II., 262, 400; Twelve Prophets I., 99.
- SCHÜRER, Emil, Daniel, 76, 291; Twelve Prophets I., 409; Acts II., 25, 431; James, 50, 423, 424, 439.
- SCIENTIFIC KNOWLEDGE, and the church, Deuteronomy, 216.
- cultivating self-interest, Exodus, 317.
- its lack does not disqualify the teacher of truth, Genesis, 4.
- not a necessity for the teacher of truth, Genesis, 5.
- not a possession of ancient times, Genesis, 2.
- SCIENTIFIC KNOWLEDGE, not a revelation, Proverbs, 380.
- not sufficient, Jeremiah I., 326, 327.
- tells us what we must believe, Judges, 111-114.
- SCORNER, The, Proverbs, 125, 129.
- SCOTT, Thomas, Romans, 324; Hebrews, 248.
- SCOTT, Sir Walter, Jeremiah II., 47, 167; John Epistles, 95.
- SCRIBISM, Ezra, 111.
- SCRIPTURE, to be used in temptation, Matthew, 46.
- SCRIPTURE AND SCIENCE at variance, Genesis, 4.
- SCRIVENER, F. H. A., John Epistles, vii.
- SCYTHIANS, The, II Kings, 378; Jeremiah I., 12-14; Ezekiel, 4-6; Twelve Prophets II., 15.
- as the scourge of God, Jeremiah I., 134-148.
- SEALED, The, Revelation, 114-124.
- SECOND ADVENT, The, Matthew, 340-349; Acts I., 33-41; Philippians, 303-310; Thessalonians, 60, 184-198.
- Duty and, Romans, 361-368.
- Nearness of, Pastoral Epistles, 378, 428.
- SECOND BIRTH, The, John I., 105-116.
- SECTARIANISM, Folly of, I. Corinthians, 94.
- SEEKING A SIGN, Genesis, 135, 246; Exodus, 120; Mark, 209, 210; John I., 165, 277.

- SEER, The term, II. Kings, 201;
Twelve Prophets, 17.
- SELAH, Psalms I., 25.
- SELDEN, John, *De Synedriis*, Acts
I., 181, 278, 295.
- SELEUCID KINGS, Daniel, 241.
- SELF-CONTROL necessary, Deu-
teronomy, 197.
- SELF-DECEPTION, II. Samuel,
176.
- SELF-KNOWLEDGE, Song of
Solomon, 233.
- SELF-SACRIFICE, Genesis, 119,
207; Judges, 249, 331, 333.
—of Joshua, Joshua, 323.
—understood by God, Genesis,
209.
- SELF-SURRENDER, Romans,
168, 169, 333.
- SELFISHNESS, Matthew, 77.
—and its reward, I. Samuel, 384.
—blind, Proverbs, 297.
—killed by love, Deuteronomy,
142.
—not the aim of existence,
Judges, 136, 137.
—not Christian, Deuteronomy,
199.
—powerful, I. Samuel, 191.
—refined, Ecclesiastes, 250.
—slaying, Colossians, 271-289.
—to be resisted, Philippians, 107,
111-113.
- SEMITES, Primitive religion of the,
Job, 180.
- SENIOR, The title, Acts II., 417.
- SENNACHERIB, II. Kings, 324;
Psalms II., 80, 87, 149, 359,
367; Isaiah I., 209, 302, 308-
315, 355-362.
—and Judea, II. Kings, 325.
- SENNACHERIB, his defeat at
Jerusalem, II. Kings, 331-350.
—Inscriptions of, II. Kings, 490-
492.
- SENSUAL, Meaning in the New
Testament, James, 200, 453.
- SEPHARAD, Twelve Prophets II.,
176.
- SEPTIMIUS SEVERUS, James,
21, 330.
- SEPTUAGINT, Hebrews, 35, 139,
309.
- SERAIAH, The scribe, II. Samuel,
128.
- SERBONIAN BOG, Isaiah I.,
361.
- SERGIUS PAULUS, Acts II., 201-
206.
- SERMON ON THE MOUNT, and
the law, Exodus, 283.
—Gospel of the kingdom, Mat-
thew, 57-104; Luke, 241-254.
—Secret of the, Proverbs, 359.
- SERPENT, the agent of Eve's
temptation, Genesis, 15.
—Fiery, Numbers, 246.
—not symbolical of Satan, Gene-
sis, 16.
—Temptation comes like a ser-
pent, Genesis, 20.
- SERVANT OF GOD, OF ISRAEL,
as prophet and martyr, Isaiah
II., 313.
—as realized by one man, Isaiah
II., 276.
—Chief end, Isaiah II., 317.
—fulfilled by Christ, Isaiah II.,
267, 281, sq., 367.
—an individual's objections an-
swered, Isaiah II., 270, 272,
274, 405.

- SERVANT OF GOD, OF ISAIAH,
Deuteronomy, 109; Job, 15;
Isaiah II., 233-280.
—as a nation, Isaiah II., 236,
256.
—as a part of a nation, Isaiah
II., 257.
—Christ's relation to, Isaiah II.,
142.
—God's commission of, Isaiah II.,
132.
—his character, Isaiah II., 254.
—in the New Testament, Isaiah
II., 278-289.
—Passages on, Isaiah II., 233.
- SERVANTS, Indebted to, I. Samuel,
128.
—Master and, Ephesians, 390-
393; Colossians, 345-353.
—Treatment of, Proverbs, 387.
- SERVICE, Age of, Numbers, 23.
—Christian, Peter, 95-107.
—the end of individuality, Judges,
30.
—Equipment for, Judges, 184.
—for God's glory, Peter, 163-
176.
—the highest distinction,
Joshua, 42, 43.
—of God and man, Isaiah II.,
290-312.
—of the unmarried, I. Corinthians,
168, 169.
—Public, II. Samuel, 226.
- SETH, Family of, Genesis, 51.
- SEVEN, Bowls, Revelation, 259-
276.
—heads of the beast, Revelation,
283-286.
—Importance of the number,
Revelation, 28, 29.
- SEVEN, Trumpets, Revelation,
132-156, 189-195.
- SEVEN CHURCHES, The, Exodus,
384; Number, 82.
—Epistle to, Revelation, 21-64.
—Salutation to, Revelation, 5.
- SEVENTY WEEKS of Daniel, Daniel,
268-291.
- SHADOW of turning, James, 98.
- SHADRACH, MESHACH AND
ABEDNEGO, Daniel, 167-183.
- SHALLUM, King of Israel, II.
Kings, 218.
- SHAKESPEARE, William, quoted,
Proverbs, 73, 86, 234, 241;
Ecclesiastes, 176, 177, 213,
248; Isaiah I., 53, 56; Jeremiah
I., 288; Daniel, 139;
Mark, 143; John II., 68; Ephesians,
247; John Epistles, 95,
130, 176.
- SHALMANESER II., Inscriptions
of, II. Kings, 489.
—Jehu and, II. Kings, 143-145.
- SHALMANESER IV., Ecclesiastes,
35.
—and Samaria, II. Kings, 279.
- SHAME, as the result of sin, Genesis,
23, 24.
—God relieves man's, Genesis, 26.
—Sin and, Song of Solomon,
324-334.
- SHAMELESSNESS in serving
God, Pastoral Epistles, 370.
- SHAMGAR, Judges, 88, 89.
- SHEBA, Queen of, and Solomon,
I. Kings, 227.
- SHEBA, Son of David, defeated,
II. Samuel, 322.
—Insurrection of, II. Samuel, 314-
325.

- SHEBNA, Isaiah I., 317.
 SHECANIAH, Ezra, 143-146.
 SHECHEM, Judges, 210.
 —becomes the capital of Israel, I. Kings, 340-342.
 —Jacob in, Genesis, 313-315.
 —Joshua and Israel at, Joshua, 388.
 SHECHINAH, Numbers, 89.
 SHELLEY, Percy Bysshe, quoted, Song of Solomon, 88; Peter, 10.
 —*Skylark* quoted, Song of Solomon, 21, 295, 296.
 SHEMAIAH, The prophet, Ezra, 265-268; Jeremiah II., 138.
 SHEOL, Life in, Job, 183.
 —No hope in, Job, 211.
 —No penalty in, Job, 255.
 —Redemption from, Psalms II., 110.
 —Semitic conception of, Isaiah I., 411.
 SHEPHERD LIFE, Genesis, 46; I. Samuel, 273.
 —and the good shepherd, Psalms I., 227-232; John I., 319-334; Peter, 201-210.
 —and kings, Jeremiah II., 100-102, 324.
 SHEPHERD OF HERMAS, Acts I., 97, 382; II. Corinthians, 52.
 SHEPHERDS, Adoration of the, Luke, 67-79.
 SHEW-BREAD, Leviticus, 477-479.
 SHIBBOLETHS, Judges, 254-265.
 SHIGGAION, Psalms I., 58.
 SHILOAH, Isaiah I., 122.
 SHILOH destroyed, I. Samuel, 73.
 —Elkanah's offering at, I. Samuel, 22.
 —Promise of the, Hebrews, 249.
 —The Tabernacle erected at, Joshua, 312-315.
 —The word, Genesis, 433.
 SHIMEI, begs pardon, II. Samuel, 296.
 —Character of, I. Kings, 99-100.
 —denounces the polity of David, II. Samuel, 244.
 SHISHAK, King of Egypt, I. Kings, 315; Chronicles, 324.
 SHITTIM, Israel at, Joshua, 96.
 SHORTHAND, Ancient use of, Acts I., 108, 312.
 SHRINE-MAKERS, Ephesian, Acts II., 369.
 SHUNEM, Elisha at, II. Kings, 43.
 SHUR, The wilderness, Exodus, 225-231.
 SHUSHAN GATE, Acts I., 158.
 SIBYL, Fable of the, Hebrews, 59.
 SIBYLLINE ORACLES, James, 51.
 SICARII, James, 221.
 SICK, The, Anointing of, James, 326-331.
 SIDON, Ezekiel, 259-261.
 —Church at, Acts II., 461.
 —Paul at, Acts II., 461.
 SIFTING, Psalms I., 8.
 SIHON, The Amorite, Numbers, 254; Deuteronomy, 57.
 SILAS, Acts II., 257, 325; Peter, 229.
 SILENCE, and speech, Isaiah II., 322.
 —Argument from, Acts II., 342, 361, 393.

- SILENCE, under suffering, Isaiah II., 360.
- SILLOAM INSCRIPTION, II. Kings, 493.
- SIMEON, Son of Jacob, and Jacob's blessing, Genesis, 429.
- and the Schechemites, Genesis, 314.
- SIMEON. The tribe, Numbers, 330.
- SIMEON, of the New Testament, *nunc dimmittis*, Luke, 44-46.
- SIMON OF CYRENE, Matthew, 422; Mark, 426.
- SIMON THE SORCERER, Magnus, and the gift of the Holy Ghost, II. Samuel, 5; Acts I., 357, 385-397.
- SIMON THE TANNER, Acts II., 119.
- SIMONY, Acts I., 394.
- SIN, Isaiah I., 52, 69, 255.
- against love, Twelve Prophets I., 346-354.
- All unrighteousness is, John Epistles, 260-273.
- and the law, Isaiah II., 388.
- and shame, Song of Solomon, 324-334.
- and sickness, Peter, 101.
- and suffering, Song of Solomon, 108-119.
- begets sin, I. Samuel, 434.
- Besetting, Hebrews, 277.
- borne by God, Isaiah II., 177-188.
- borne by Jeremiah and Ezekiel, Isaiah II., 352.
- borne by the servant, Isaiah II., 336-374.
- the cause of all trouble, Joshua, 169.
- SIN, causes despair, Genesis, 38.
- Christ incapable of, Hebrews, 72.
- Confession of, James, 335-343.
- Continuance in, not a necessity, Genesis, 37.
- Covering, Joshua, 192.
- a curse, Joshua, 170, 187, 188, 387; II. Samuel, 325.
- Death the curse of, Genesis, 28.
- Death the punishment of, Genesis, 25; Joshua, 261.
- Delight in the discussion of, Genesis, 78.
- Deliverance from, Luke, 146.
- a departing from God, I. Samuel, 410.
- Does it bring suffering? Job, 157.
- effect on man's material circumstance, Isaiah I., 416-427.
- The essential demerit of, I. Samuel, 115.
- Eternal, Mark, 95-99.
- ever seductive, Genesis, 76.
- Ezekiel conception of, Ezekiel, 139.
- Fearlessness in attacking, I. Samuel, 291.
- Forgiveness of, Genesis, 44; Matthew, 95-99.
- God and, Song of Solomon, 218-229.
- gradual in its approach, I. Samuel, 391; Psalms I., 3.
- Grounds of forgiveness, Isaiah II., 79.
- Its effects, Isaiah II., 387; John I., 186.
- Its nature, Proverbs, 363, 367.

- SIN, Its punishment, Isaiah II., 29, 465.
- Its results, Proverbs, 71, 74, 101.
- Its seductions, Proverbs, 68.
- Kinds of, Psalms I., 193.
- Leprosy the type of, Leviticus, 336.
- Man of, Thessalonians, 305-322.
- Method of judging, Joshua, 175.
- Nemesis of, I. Kings, 63, 118.
- not as sudden as it seems, Genesis, 35.
- not confined to the sinner, Genesis, 25.
- of scant measure, Twelve Prophets I., 426-434.
- One taste ruins, Genesis, 23.
- Origin of, Genesis, 17.
- Pain and, Job, 56.
- Past, Colossians, 282-284.
- pertains to being, Leviticus, 310.
- Shame the first result, Genesis, 23, 24.
- Source of Israel's, Psalms I., 393.
- Subtle, Numbers, 247.
- the supreme apostasy, Chronicles, 357.
- to be cultivated out of the world, Genesis, 31.
- to be fought on the knees, I. Samuel, 97.
- unto death, John Epistles, 254-259.
- Wages of, I. Samuel, 172; Psalms I., 66; II., 10; Proverbs, 36.
- SIN, A way back to God from all, Genesis, 26.
- Ways and issues of, Proverbs, 65, 78.
- We can rise above it only through God, Genesis, 26.
- SIN-OFFERING, Exodus, 412, 413; Leviticus, 109-154; Numbers, 349; Hebrews, 322.
- for a Nazirite, Numbers, 64.
- a he-goat, Numbers, 354.
- not for moral guilt, Numbers, 65.
- SINAI, Elijah at, I. Kings, 426-430.
- Israel at, Exodus, 270-279; Numbers, 383; Hebrews, 297.
- SINAITICUS, Codex, James, 5, 403.
- SINCERITY, Philippians, 34; Pastoral Epistles, 397-405.
- of mind, Job, 169.
- SINGON STREET, Acts II., 157.
- SINGULARITY, I. Samuel, 118.
- SINIM, Land of, Isaiah II., 383.
- SINUESSA, Council of, Acts II., 144.
- SISERA, Judges, 101-105.
- "SIX HUNDRED AND SIXTY-SIX," Revelation, 235.
- SKELLIGS, Acts II., 88.
- SLANDER forbidden, Leviticus, 400.
- Warning against, Thessalonians, 79, 80.
- SLAVERY, Pastoral Epistles, 175-184, 248-250, 253-257; Peter, 96-99.
- and Christianity, Colossians, 459-468.

- SLAVERY, and the spirit of Christ, Deuteronomy, 215.
- Effects of, Exodus, 94.
- Hebrew, Exodus, 339; Deuteronomy, 394, 424-429.
- The Jubilee and, Leviticus, 497-501.
- Overthrow of American, Chronicles, 344; Song of Solomon, 330.
- Paul and, Colossians, 348-350.
- Pagan, Acts I., 58; II., 314; Ephesians, 387-390.
- SLAVES, Manumission of, Pastoral Epistles, 181, 184, 248.
- SLOTHFULNESS, Judges, 296; John Epistles, 257.
- SLUGGARD, The, Proverbs, 82-84, 263.
- SMEND, Rudolf, quoted, Ezekiel, 191, 276, 410, 412, 466, 476, 493; Daniel, 67; Twelve Prophets II., 292, 506.
- SMITH, James, *Voyage of St. Paul*, Acts II., 459.
- SMITH, W. Robertson, Expansion of law of covenant, Deuteronomy, 60.
- on criticism and faith, Deuteronomy, 34.
- on the sanctity of the first-born, Numbers, 37.
- quoted, Job, 43; Song of Solomon, 14; Isaiah I., 126, 137, 169, 200; II., 23, 215, 248; Ezekiel, 85, 322, 390, 402, 436, 462, 464, 477, 484; Daniel, 48; Twelve Prophets I., 20, 38, 109, 136, 171, 172, 203, 205, 218, 238, 272, 311, 316, 381; II., 42, 49, 226, 237, 310, 331, 335, 337, 339, 357, 376, 380, 386, 419, 506.
- SMITH, W., *Dictionary of Christian Antiquities*, Acts I., 144; II., 176; Pastoral Epistles, 249.
- SMITH, W., *Dictionary of Christian Biography*, Acts I., xi, 2, 16, 25, 32, 65, 79, 112, 120, 125, 157, 239, 257, 259, 270, 274, 342; II., 6, 14, 259, 273, 344, 353, 367, 434.
- SMITH, W., *Dictionary of Greek and Roman Geography*, Acts I., 412.
- SMYRNA, The church at, Revelation, 46-49.
- SOBRIETY in religion, Pastoral Epistles, 241, 245; Peter, 42-44, 165, 166.
- SOCIAL DISORDER, Numbers, 165; Deuteronomy, 419, 420; Job, 331.
- SOCIALISM, Proverbs, 137, 147, 395; Isaiah II., 296; Jeremiah II., 280; Mark, 280; I. Corinthians, 393; Pastoral Epistles, 185-187.
- and faith, Deuteronomy, 207, 208.
- Christian, Acts I., 206.
- has no Biblical sanction, Exodus, 243.
- SOCIETY, compared to the body, I. Corinthians, 283.
- Composition of, Genesis, 113.
- Evils of, condemned, Colossians, 276-278.
- Life in, John Epistles, 146.
- SOCINUS, Faustus, Hebrews, 169.

- SOCRATES, Ecclesiastes, 299;
Isaiah I., 260; Hebrews, 76;
James, 340.
- SODOM, Genesis, 115, 131; Ezekiel,
136, 137.
—Abraham intercedes for, Gene-
sis, 172-185.
—ripe for punishment, Genesis,
191.
—visited by angels, Genesis, 176,
186.
- SOLDIERS, as a type of Chris-
tians, Pastoral Epistles, 344-
350.
—religion, Joshua, 403.
- SOLIDARITY OF MANKIND,
Joshua, 172; Ephesians, 312-
318.
—of Christendom, Pastoral
Epistles, 86.
- SOLITARINESS, John II., 237.
- SOLOMON, and the authorship of
the Song of Solomon, Song of
Solomon, 4, 11.
—and Elijah compared, I. Kings,
497-499.
—and the Queen of Sheba, I.
Kings, 227.
—and the succession, I. Kings, 87.
—and the Temple, I. Kings, 149-
171.
—Anointing of, I. Kings, 89.
—Beginning of the reign of, I.
Kings, 105-119.
—the charge of Nathan, I. Kings,
83.
—Choice of, I. Kings, 124.
—Commerce of, I. Kings, 224,
233.
—Court and Kingdom of, I.
Kings, 134-148.
- SOLOMON, Harem of, I. Kings,
245-249.
—Hollow prosperity of, I. Kings,
230-238.
—in all his glory, I. Kings, 222-
229.
—Judgment of, I. Kings, 127.
—Last days of, I. Kings, 250-
265.
—Legend of the death of, I.
Kings, 262.
—not the author of all the Prov-
erbs, Proverbs, 2, 106.
—not the author of Ecclesiastes,
Ecclesiastes, 7-20.
—Old age of, I. Kings, 239-
249.
—Rehoboam succeeds, I. Kings,
269.
—Reign of, Chronicles, 169-197.
—Wisdom of the boy King, I.
Kings, 120-133.
“SON,” Psalms I., 21.
- SON OF MAN, Mark, 52-56.
—Coming of the, Matthew, 340-
349.
—Sin against, Hebrews, 95.
“SONG OF THE BOW,” Joshua,
229; II. Samuel, 7-13.
- SONG OF DEBORAH, Numbers,
383; Judges, 106-134; Chroni-
cles, 349; Psalms II., 275.
- SONG OF THE LAMB, Revela-
tion, 261.
- SONG OF MOSES, Exodus, 216-
225; Deuteronomy, 452-260;
Joshua, 411.
- SONG OF SOLOMON, and Abishag,
I. Kings, 109.
—Canonicity of, Song of Solo-
mon, 53-62.

- SONG OF SOLOMON, Mystical interpretation of, Song of Solomon, 41-52.
 —Origin, I. Kings, 279.
 —Structure of, Song of Solomon, 3-14.
 SONG OF SOLOMON VIII., 3, Revelation, 115.
 SONG OF THE THREE CHILDREN, Daniel, 180.
 "SONG OF THE WELL," Numbers, 252.
 SONSHIP, and the servile spirit, Genesis, 223.
 —of Christ defined, Hebrews, 28.
 —a revelation of God, Hebrews, 12.
 SOOTHSAYING, Chaldean, Numbers, 263.
 SOPHOCLES, Ecclesiastes, 151.
 SORCERY, Law of, Exodus, 349-353.
 SORROW, a help to the pilgrimage, Psalms II., 446.
 —Man's abuse of, Isaiah I., 54.
 —not peculiar to Christians, Philippians, 253.
 —not to be continually indulged, Genesis, 228.
 SOSIPATROS, Acts II., 199.
 SOSTHENES, I. Corinthians, 19.
 SOUL, The word, Thessalonians, 254.
 SOUL-LIFE, Proverbs, 191-202.
 SOUTH, Robert, John Epistles, 182.
 SOVEREIGNTY OF GOD, Genesis, 106; Romans, 252-260.
 SOWING AND REAPING, Galatians, 405-418; Thessalonians, 142-147.
 SOZOMEN, James, 340.
 SPEECH, Silence and, Isaiah II., 322-327.
 SPENCER, Herbert, Philosophy of, Job, 52; Proverbs, 380.
 SPENSER, Edmund, Deuteronomy, 189; Song of Solomon, 330.
 SPERATUS, St., Acts I., 15.
 SPIES, The, despatched, Numbers, 151.
 —Doom of the ten, Numbers, 173.
 —Evil report of, Numbers, 158.
 —in Jerico, Joshua, 82-94.
 SPIRIT, and body, Exodus, 105.
 —Endowment of the, Numbers, 130.
 —of the Lord and Saul, I. Samuel, 174.
 SPIRITUAL, and sensual, Song of Solomon, 52.
 —thirst, John I., 254.
 SPIRITUALISM, Leviticus, 411; Hebrews, 11.
 SPIRITUALITY, Numbers, 296.
 —and profession, Genesis, 35.
 SPON AND WHEELER, Acts II., 312.
 SPRINGS, mentioned in the Bible, Peter, 313-315.
 STADE, Bernhard, Ezekiel, 318, 410; Twelve Prophets II., 6, 468.
 STANDARDS, Numbers, 27.
 STANLEY, Dean A. P., Acts I., 354; II., 57, 301.
 STANTON, V. H., Isaiah I., 143; Thessalonians, 295; James, 412, 439.
 STARS, Wandering, James, 432.

- STATISTICS in Chronicles, Chronicles, 64-71.
- STEADFASTNESS, Undaunted and united, Philippians, 77-94; Peter, 365-374.
- STEALING forbidden, Exodus, 321-324.
- STEPHANAS, Acts II., 326.
- STEPHEN, and the ministry, Acts I., 268-292.
- defence and doctrine of inspiration, Acts I., 293-321.
- the first martyr, Acts I., 322-345.
- Martyrdom of, Acts I., 248-251.
- refers to Moses, Exodus, 73.
- reproaches the Jews, Hebrews, 23.
- STERNHOLD AND HOPKINS, *Psalms*, Acts I., 381.
- STEWARDSHIP, Leviticus, 396.
- and service, Colossians, 124-125.
- STEWART, Canon Dale, Revelation, 356.
- STIER, Rudolf, James, 32, 199, 297, 325, 333, 399.
- STILLINGFLEET, Edward, Acts I., 134, 137.
- STOICISM, James, 66, 133, 315.
- STONES erected at the Jordan, Joshua, 115, 116.
- STORMS, of more than ordinary import, Judges, 110.
- their influence in history, Exodus, 153.
- Thunder, Psalms I., 171-175, 273-279.
- STRABO, Acts II., 199, 204.
- STRAIGHT STREET, Acts II., 52.
- “STRANGE FIRE,” of Nadab and Abihu, Leviticus, 237-255; Numbers, 31.
- STRANGERS, Rights of, Exodus, 353-357; Numbers, 182; Deuteronomy, 293, 294, 393, 394.
- STRAUSS, David F., I. Corinthians, 335; Pastoral Epistles, 77; James, 381; John Epistles, 45.
- STRENGTH and weakness, II. Corinthians, 342-358.
- Spiritual, Ephesians, 186-188.
- STUDENTS, Kinds of, Ecclesiastes, 276.
- SUAREZ, James, 322.
- SUBMISSION and penitence James, 238, 246.
- of David, II. Samuel, 251; Psalms II., 9.
- SUCCESS, depends largely upon foresight, Genesis, 90.
- Indifferent ones desire to be considered as having, Judges, 189.
- Paul’s ideal of, Philippians, 61.
- Sanctified, Judges, 80.
- SUCCOTH and Gideon, Judges, 190.
- SUETONIUS, Acts II., 163, 273, 323, 327; Romans, 13.
- SUFFERING, and consolation, II. Corinthians, 10-22.
- and glory, Thessalonians, 289-304.
- and thanksgiving, Thessalonians, 228.
- as discipline, Job, 59; Psalms II., 2.
- Door of hope through, Job, 68.
- for itself not an end, Judges, 333.

- SUFFERING, for well-doing, Peter, 133-148.
 —The lessons of, Peter, 149-162.
 —of the good, Thessalonians, 112.
 —Sin and, Song of Solomon, 108-119.
 —Use of, Job, 61; John I., 306, 307.
 —Vicarious, Isaiah II., 64, 272, 331, 355-358, 422.
- SUICIDE, I. Samuel, 432-434.
 —Job does not think of, Job, 97, 124.
- SUMPTUARY LAWS, Folly of, Deuteronomy, 188.
- SUN AND MOON STANDING STILL, Joshua, 230-233.
- SUN-WORSHIP, Ezekiel, 86.
- SUNDAY SCHOOL TEACHERS, Acts I., 186.
- SUPEREROGATION, Leviticus, 552.
- SUPERNATURAL, Accepting the, I. Kings, 366; John I., 232.
 —erected in nature, Hebrews, 64.
 —in the scriptures, Joshua, 71.
- SUPERSTITION and heresy, Pastoral Epistles, 384.
- SURETY for another, Proverbs, 79-82.
- SUSA, Ezra, 165-167; Daniel, 253.
- SWEARING, forbidden, Exodus, 302-305; James, 302-308.
 —Habit of, II. Kings, 59.
- SWEATING SYSTEM, Proverbs, 31, 296.
- SYCOMORE, The, Twelve Prophets, 77.
- SYMBOLISM, Christian, Numbers, 193.
 —of Candelabrum, Numbers, 79.
 —of the cloud, Numbers, 93.
 —of the life of David, I. Samuel, 261.
 —of Old Testament sacrifices, Deuteronomy, 268.
 —of Revelation, Revelation, 35.
 —of the Sabbath, Numbers, 191.
- SYMPATHY, for the oppressed, Ecclesiastes, 149.
 —in all relations of life, Deuteronomy, 432.
 —Longing for, Proverbs, 196.
 —Money and, John I., 16.
 —of Job's friends, Job, 80.
 —wanting to the angels, Hebrews, 74.
 —with Christianity, Numbers, 112.
- SYNAGOGUE, Christian, James, 19, 118, 126.
- SYRIAC VERSION, James, 8, 21, 26, 30, 187, 368.

T

- TAANACH, Joshua, 303.
- TABERAH, Numbers, 120.
- TABERNACLE, The, Exodus, 375-400.
- Consecration of, Exodus, 409-416; Leviticus, 204.
- Curtains of, Exodus, 390.
- Description of, Hebrews, 150.
- Entrance to, Exodus, 394.
- Erected at Shiloh, Joshua, 312-315.
- Inauguration of the service of, Leviticus, 219-236.
- Incense in the, Exodus, 417-419.
- Its structure, Exodus, 389-394.
- New Covenant symbolized in, Hebrews, 149-158.
- Outer court of, Exodus, 395-399.
- The pattern in the mount, Exodus, 385-388.
- Purification of, Hebrews, 163.
- worship, Leviticus, 29-236.
- TABERNACLES, Feast of, Leviticus, 464-467; Numbers, 369; Revelation, 125-127.
- TABLE OF SHEWBREAD, Exodus, 381, 382.
- TACITUS, Jeremiah II., 218; Acts I., 58, 130; II., 352, 363; Romans, 13; Pastoral Epistles, 179.
- TALE-BEARING, Proverbs, 168, 169.
- TALENTS, Parable of the, Matthew, 357-365.
- TALKATIVENESS, Perils of, James, 186.
- TALMUD, The, quoted, Ecclesiastes, 195, 247, 276, 314; Acts I., 175; II., 13, 16; John Epistles, 292.
- TAMAR, Amnon and, II. Samuel, 197.
- TAMMUZ, Ezekiel, 85, 86.
- TANNING, Acts II., 120.
- TANTALUS, Hebrews, 221.
- TARSUS, Acts II., 1-12.
- TASSELS, memorial, Numbers, 192.
- TATE AND BRADY, *Psalms*, Acts I., 381.
- TATIAN, *Diatessaron*, Acts I., vii, 65, 400, 415, 419.
- rejects the Epistles to Timothy, Pastoral Epistles, 8, 202.
- TATTENAI, The satrap, Ezra, 84, 99.
- TAYLOR, Jeremy, Acts I., 89; II., 29, 267, 334; James, 332.
- TEACHERS, in the church, Hebrews, 84.
- Responsibilities of, James, 165-170.
- TEACHING OF THE TWELVE APOSTLES*, Acts I., 97, 139, sq., 149, 377; II., 34, 345; Pastoral Epistles, 69, 96, 108, 115; Hebrews, 84.

- TEACHING, by Anachronism, Chronicles, 111.
- by Types, Chronicles, 125-132.
- The term used by, John I., 387.
- Two final tests of false, Colossians, 242-256.
- TEARS, of Christ, John I., 358.
- Significance of, Genesis, 397.
- TEKOA, Men of, refuse to work, Ezra, 220.
- TELEMACHUS, Acts I., 56.
- TEMAN, Job, 15.
- TEMPER, Bad, Proverbs, 203, 207; James, 190.
- TEMPERANCE, Proverbs, 280, 286; I. Corinthians, 217; Galatians, 387; Peter, 247, 248.
- TEMPLE, Numbers, 75; I. Kings, 149-171.
- cleansed by Christ, John I., 85-98.
- Dedication of the rebuilt, Ezra, 96-106.
- Defilement of the, I. Kings, 219, 221.
- Haggai and the building of, Twelve Prophets II., 234-252.
- Measuring the, of Heaven, Revelation, 168-175.
- of Ezekiel, Ezekiel, 392.
- of Heaven, Revelation, 170, 171.
- partially restored, II. Kings, 154-158; Chronicles, 404, 428.
- proposed by David, II. Samuel, 97-108.
- rebuilt, Ezra, 48-59.
- sacrifices, I. Kings, 194-221.
- Significance of the, I. Kings, 172-176.
- TEMPLE, tribute, Matthew, 250, 251.
- vessels restored by Cyrus, Ezra, 33-35.
- worship, I. Kings, 193-201; Chronicles, 97.
- TEMPLE, Rev. Frederick, James, 189, 190.
- TEMPTATION, Numbers, 371; John Epistles, 140-143.
- and safeguards, Proverbs, 67-71.
- and the will, Judges, 287.
- comes like a serpent, Genesis, 20.
- from within more serious, Genesis, 76.
- Joy in, James, 62-67.
- of Christ, Deuteronomy, 205, 206; Matthew, 39-47; Luke, 105-127; Hebrews, 72.
- Overcoming, Peter, 180-182.
- Process of, Judges, 317.
- Small ones often more effectual, Genesis, 76.
- Source of, James, 89-92.
- Strength and, Isaiah I., 264.
- succeeds by exciting curiosity, Genesis, 20, 21.
- Unexpected, John II., 286.
- TENNYSON, Alfred, quoted, Job, 164; Proverbs, 67; Ecclesiastes, 124; Song of Solomon, 80, 170; Jeremiah II., 168; Twelve Prophets I., 252.
- TERAH, Genesis, 84, sq.
- TESTAMENT OF THE TWELVE PATRIARCHS, James, 249, 437.
- TERTULLIAN, Acts I., 3-7, 56, 109, 121, 381, 382, 384, 415;

- II., 36, 50, 122-124, 195, 400, 445; Pastoral Epistles, 6, 10, 89, 90, 98, 101, 128, 166, 227, 294, 295, 300, 339, 346; Hebrews, 264; James, 32, 307, 330, 337, 342, 368, 441; Peter, vi; John Epistles, 91, 163.
- TESTS of the kingdom of Heaven, I. Samuel, 154.
- TEXIER, on Galatia, Acts II., 266.
- THACKERAY, W. M., Ecclesiastes, 31.
- THANKFULNESS, Psalms I., 184, 282; II., 17; Colossians, 52; Hebrews, 309.
- THANK-OFFERING, Leviticus, 104.
- THANKSGIVING, David's song of, II. Samuel, 350-362.
- a duty, Thessalonians, 225-230.
- for all men, Pastoral Epistles, 92.
- of I. Thessalonians, Thessalonians, 21-36.
- of II. Thessalonians, Thessalonians, 271-288.
- THANKSGIVING DAY and the feast of Tabernacles, Leviticus, 466.
- THEBEZ, Abimelech killed at, Judges, 222.
- THEFT, Ephesians, 295.
- THEOCRACY, for Israel, Judges, 46.
- The ideal, Ezekiel, 381-499.
- Jonathan's idea of, Judges, 214, 218.
- not hierocracy, Numbers, 6.
- sustained, Numbers, 319.
- THEODORE OF MOPSEUESTIA, Acts II., 84.
- THEODORE OF TARSUS, James, 331.
- THEODORET, Acts I., 57; II., 84; John Epistles, 51.
- THEODOSIAN CODE, Acts I., 348; II., 370.
- "*THEOLOGIA GERMANICA*," Song of Solomon, 343.
- THEOLOGY, Hebrews, 88, sq.
- and letters, Job, 4.
- New beginning in, Job, 15.
- of Paul, Thessalonians, 341-358.
- THEOPHILUS, Acts II., 30, 32; Pastoral Epistles, 6; Peter, v, xii.
- THEOPHYLACT, Acts I., 81.
- THEOSOPHY, Job, 39.
- THESSALONIANS, The first epistle, Conclusion of, Thessalonians, 251-265.
- The first New Testament writing, Thessalonians, 6.
- The thanksgiving of, Thessalonians, 21-36.
- To whom written, Thessalonians, 3-20.
- I. THESSALONIANS I., 5, II. Corinthians, 231; Galatians, 274; Peter, 58.
- 6, II. Corinthians, 264; Galatians, 177; Ephesians, 419.
- 7-9, Ephesians, 67.
- 8-10, Romans, 24, 346.
- I. THESSALONIANS II., 2, Ephesians, 430.
- 3, Daniel, 102.
- 4, Pastoral Epistles, 52.
- 5, Galatians, 88.

I. THESSALONIANS II., 6, Galatians, 12, 13; Ephesians, 239; James, 373.

—7, 8, Galatians, 274, 281.

—12, Colossians, 43.

—13, Ephesians, 56.

—14, II. Corinthians, 264.

—16, Galatians, 298.

—17, Galatians, 394.

—18, Song of Solomon, 220; Pastoral Epistles, 78.

—19, II. Corinthians, 33.

I. THESSALONIANS III., 5, Peter, 225.

I. THESSALONIANS IV., 1, Romans, 204, 323; Philippians, 30.

—1-8, Galatians, 365.

—3, Ephesians, 340, 365.

—5, Ephesians, 269.

—11, 12, Pastoral Epistles, 348.

—13, Leviticus, 409; Ezekiel, 349; Romans, 29.

—14, II. Corinthians, 79; Galatians, 156.

—15, Romans, 362; Ephesians, 411; Pastoral Epistles, 428; James, 279.

—16, Mark, 333; Revelation, 205, 346.

—17, Romans, 314; II. Corinthians, 347; Revelation, 160, 346.

I. THESSALONIANS V., 1, Daniel, 151.

—2, Peter, 165, 330, 356.

—8, Ephesians, 410, 415.

—8, 9, Ephesians, 61; Pastoral Epistles, 344.

—9, Ephesians, 60.

—10, II. Corinthians, 179.

I. THESSALONIANS V., 12, Acts II., 416.

—14, Ephesians, 385.

—15, Ephesians, 293.

—17, Acts II., 324.

—18, Ephesians, 348.

—19, Ephesians, 298.

—25, Ephesians, 428.

—26, Peter, 231.

—27, Colossians, 407.

THESSALONIANS, SECOND EPISTLE, and the second advent, Acts I., 36-38.

—Farewell of, Thessalonians, 391-404.

—salvation and thanksgiving, Thessalonians, 271-288.

II. THESSALONIANS I., 4, 6, Galatians, 177; Ephesians, 67, 179.

—5, 7, Galatians, 30.

—6, Romans, 292; Philippians, 90; Revelation, 226.

—7, Romans, 385; Galatians, 57; Revelation, 226, 346.

—7, 8, Romans, 41.

—8, Ephesians, 269; Peter, 340.

—9, Psalms, 206; Peter, 341.

—10, Revelation, 346.

II. THESSALONIANS II., 1, Leviticus, 514.

—2, Romans, 363; Peter, 165.

—3-8, Leviticus, 127, 444; Galatians, 150; Ephesians, 412.

—3-10, Mark, 97; Pastoral Epistles, 376.

—6, 7, Revelation, 215.

—7, Pastoral Epistles, 133; Revelation, 297.

- II. THESSALONIANS II., 8, 12, Ephesians, 54, 420; Pastoral Epistles, 404; Revelation, 237.
- 9, 10, Ephesians, 400; Revelation, 229.
- 11, Ephesians, 292.
- 14, Ephesians, 60.
- 15, Acts I., 383.
- II. THESSALONIANS III., 1, Ephesians, 428.
- 3, 5, Ephesians, 115.
- 5, Galatians, 384.
- 9, Acts I., 383; Peter, 208.
- II. THESSALONIANS III., 10, 12, Matthew, 358.
- 11, Peter, 190.
- 16, Ephesians, 435.
- 17, 18, Galatians, 422; Colossians, 410.
- THESSALONICA, Acts II., 294-300.
- Church at, Thessalonians, 3-20.
- Paul at, Acts I., 37.
- THOMAS, St., Mark, 87.
- Acts of, Acts I., 2.
- Test of, John II., 363-379.
- THOMSON, William, on leprosy, Leviticus, 337.
- on locusts, Twelve Prophets II., 401.
- on the Pelican, Psalms III., 91.
- THOUGHTLESSNESS and its results, Genesis, 42.
- THYATIRA, Church of, Revelation, 53-56.
- TIBERIUS, Emperor, Pastoral Epistles, 425.
- TIGELLINUS, Pastoral Epistles, 275.
- TIGLATH-PILESER I., aids Ahaz, II. Kings, 230-233; Isaiah I., 96, 103.
- TIGLATH-PILESER II., II. Kings, 277, 489, 490.
- TIME, Brevity of, Joshua, 401.
- Ideas of the passage of, Luke, 15.
- measurement, II. Kings, 312.
- On the Horizon of, Twelve Prophets I., 400-407.
- TIMNAH, Judges, 282, sq., 288.
- TIMOTHY, Acts II., 325-347; Philippians, 157-170; Thessalonians, 7, 118-121; Hebrews, 329.
- and circumcision, Acts II., 227.
- at Corinth, Pastoral Epistles, 23, 24, 29.
- compared with John, Pastoral Epistles, 19-21.
- compared with Titus, Pastoral Epistles, 209.
- Family of, Acts II., 8, 9.
- Martyrdom of, Acts II., 263.
- Ordination of, Acts II., 261.
- I. TIMOTHY I., 1, Philippians, 330; John Epistles, 291.
- 2, Peter, 231.
- 3, Acts I., 196; II., 412; John Epistles, 43.
- 4, Galatians, 442; Ephesians, 45; Peter, xiv, 262.
- 5, Peter, 249.
- 6, Exodus, 410; Peter, 315.
- 8, 12, Romans, 35.
- 9, Galatians, 149, 215; Ephesians, 289.
- 11, Galatians, 94, 152.
- 13, Acts II., 26; Galatians, 66, 76, 121; James, 126.

I. TIMOTHY I., 15, Acts II., 28;
Galatians, 74.

—16, Galatians, 69; Peter, 367.

I. TIMOTHY I., 17, Romans, 281;
Ephesians, 217.

—18, Exodus, 410; Acts II., 262.

—19, Galatians, 309.

I. TIMOTHY II., 1-7, Ephesians,
58.

—4, Peter, 238.

—5, Galatians, 157, 218, 220;
Ephesians, 217.

—6, 7, Galatians, 120; Ephesians,
45.

—7, Ephesians, 164.

—8, Acts I., 381; Ephesians, 289.

—12, 13, Leviticus, 324.

—13-15, Galatians, 364.

—14, Galatians, 393.

—15, Leviticus, 324.

I. TIMOTHY III., 2, Hebrews, 316.

—3, Peter, 207.

—6, James, 168; Peter, 289.

—13, Galatians, 229.

—14, Acts I., 196; II., 412.

—15, 16, Ephesians, 10.

—16, Matthew, 377; Acts I., 44;
Galatians, 250; Ephesians,
346, 347; Revelation, 83.

I. TIMOTHY IV., 1, Ephesians,
412; Thessalonians, 309.

—2, Ephesians, 292.

—3, James, 84.

—7, Peter, xiv, 262.

—10, Peter, 196.

—12, Peter, 208.

—13, Acts I., 196.

—14, Acts II., 262.

I. TIMOTHY V., 3, 5, 10, John
Epistles, 285.

—5, John Epistles, 19.

I. TIMOTHY V., 6-11, John Epis-
tles, 286.

—10, Hebrews, 316.

—12, James, 168.

—13, Thessalonians, 379;
James, 156; Peter, 190.

—17, Ephesians, 239.

—18, Twelve Prophets I., 288.

—19, II. Corinthians, 373.

I. TIMOTHY VI., 1, Peter, 96.

—2, Peter, 98.

—3-10, Peter, 287.

—5, Peter, xiv.

—10, Philippians, 281.

—12, Acts II., 262; Philippians,
265.

—15, 16, Ephesians, 217.

—17, Luke, 238.

—18, James, 81.

—19, Romans, 278.

—20, Peter, 238; John Epistles,
43.

II. TIMOTHY I., 2, Peter, 231;
John Epistles, 291.

—4, Romans, 27.

—5, Exodus, 410; Acts II., 9.

—6, Acts I., 284; Acts II., 263.

—7-12, Ephesians, 431.

—8, Galatians, 177.

—9-11, Ephesians, 45, 61, 109.

—10, Romans, 143; Ephesians,
439.

—12, Romans, 368; Ephesians,
115.

—13, Galatians, 229.

—15, Acts II., 420.

—18, Acts I., 196; II., 412.

II. TIMOTHY II., 1, Ephesians,
398.

—2, Acts II., 262.

—3-10, Ephesians, 431.

- II. TIMOTHY II., 8, Romans, 16.
 —9, Peter, 58.
 —10, Galatians, 172; Ephesians, 61, 246.
 —11-13, Ephesians, 217, 346; Peter, 316.
 —15, Peter, 173.
 —16, Isaiah II., 169.
 —17, 18, Acts II., 420.
 —19, Galatians, 334; Ephesians, 52, 54; Peter, 226; Revelation, 115.
 —20, 21, Galatians, 10.
 —24, Isaiah II., 288.
 —25, Ephesians, 385; Peter, 238.
 —26, Ephesians, 400.
- II. TIMOTHY III., 1, Ephesians, 412; James, 279, 446.
 —3, Ephesians, 289.
 —4, Proverbs, 286.
 —5, Romans, 68.
 —7, Peter, 155, 238.
 —10, James, 292.
 —11, Galatians, 17.
 —13, Leviticus, 339.
 —14, 15, Acts II., 9; Ephesians, 385.
 —15, Galatians, 229.
 —16, Ephesians, 146.
- II. TIMOTHY IV., 3, Jeremiah II., 27.
 —4, Peter, 262.
 —5, Ephesians, 239; Peter, 43.
 —7, Galatians, 449.
 —8, Galatians, 30; James, 89.
 —9-12, Ephesians, 433.
 —10, Ephesians, 58; Philip-
 pians, 162, 165.
 —13, John Epistles, 21.
 —16, 17, Mark, 433.
- II. TIMOTHY IV., 17, Ephesians, 57, 398, 428, 429.
 —18, Ephesians, 61, 115.
- TIRHAKAH and Sennacherib, II. Kings, 338.
- TIRZAH, Song of Solomon, 12.
- TISCHENDORF, Constantine, Acts I., 79; II. Corinthians, 346, 369; James, 7; John Epistles, vii, 91, 123, 163, 171.
- TITHE, Law of the, Leviticus, 559-566; Numbers, 215.
 —Repentance by, Twelve Prophets II., 367.
- TITUS and Paul, Galatians, 102-112.
 —and Timothy, Pastoral Epistles, 209.
 —at Corinth, II. Corinthians, 275-277; Pastoral Epistles, 204-206.
 —exhortation to aged men, II. Samuel, 312.
 —in Dalmatia, Pastoral Epistles, 410.
- TITUS I., 4, Galatians, 103; Ephesians, 249.
 —7, Peter, 207.
 —8, Ephesians, 289.
 —9, John Epistles, 293.
 —11, Peter, xiv, 207.
 —12, James, 156.
 —14, Peter, 263.
 —16, Ephesians, 276.
- TITUS II., 3-5, Ephesians, 363.
 —4, 5, Isaiah I., 266.
 —7, Ephesians, 440; Peter, 209.
 —9, 10, Ephesians, 389; Peter, 96.
 —10, Thessalonians, 362.

- TITUS II., 11, Galatians, 74, 149; Ephesians, 58.
 —12-14, Galatians, 185.
 —13, Romans, 261, 262.
 TITUS III., 2, Romans, 87.
 —4, John Epistles, 290.
 —4-7, Galatians, 149, 232.
 —5, Leviticus, 190, 215; Galatians, 173; Ephesians, 61, 371.
 —7, Galatians, 151; Ephesians, 371.
 TOBIAH, Ezra, 270, 342.
 TOBIT, James, 281, 295.
 TOI, King of Hamath, sends an embassy to David, II. Samuel, 115.
 TOLERATION, and comprehension, Ezra, 68, 69.
 —and duty, Romans, 374-387.
 —The lesson of, Exodus, 101; Judges, 124.
 —True and false, I. Kings, 248.
 TONGUE, Defilement of the, James, 174-178.
 —Importance of the, Exodus, 325.
 —Moral contradiction in the reckless use of the, James, 179-190.
 —Powers of the, James, 169-174.
 —Sins of the, Psalm I., 111, 137; II., 144; Proverbs, 163-178; Ephesians, 296-298; Colossians, 288; Peter, 63.
 TORAH, The, Song of Solomon, 145, 146.
 TOTAL DEPRAVITY, Job, 195.
 TOULOUSE, Council of, James, 341.
 TOZER, H. F., *Highlands of Turkey*, Acts II., 294, 300, 303.
 TRADITION, Jesus Christ and, Mark, 184-189.
 —an unpopular word, Thessalonians, 350.
 TRADUCIANISM, Hebrews, 222.
 TRAJAN, Acts II., 28.
 TRANSGRESSORS, High-handed, Numbers, 185.
 TRANSFIGURATION OF CHRIST, Matthew, 233-242; Mark, 228-235; Luke, 190-192, 281-293.
 TRANSLATION OF ENOCH, Genesis, 53.
 TREE OF LIFE, The, Genesis, 18; Psalm I., 4.
 TREFFRY, Richard, *On the Eternal Sonship*, John I., 346.
 TREGELLES, Samuel P., II. Corinthians, 346; James, 4, 7.
 TRENCH, Archbishop R. C., Acts I., 47, 405; II., 159; Romans, 327; Galatians, 143; Ephesians, 303; Thessalonians, 187; James, 120; John Epistles, 105, 192; Revelation, 32, 361.
 TRENT, Council of, James, 341.
 —Anathemas of, Galatians, 46, 47.
 TRESPASS, Leviticus, 154.
 —Atonement for, Numbers, 55.
 —Forgiveness of, Matthew, 258-266.
 TRIALS, I. Samuel, 276.
 TRIBES, The, in camp, Numbers, 27.
 TRIDENTINE COUNCIL, Acts II., 238.

- TRINITY, The, Hebrews, 13.
 —in man's election, and salvation, Peter, 3-16.
- TROAS, Paul at, Acts, 268, 392-406; II. Corinthians, 84-86.
- TROPHIMUS, Colossians, 373; Pastoral Epistles, 414, 415, 419.
- TROUBLE, Wherefore? Job, 282.
- TRULLO, Council of, Pastoral Epistles, 115.
- TRUMPETS, at festivals, Numbers, 100, 355.
 —Feast of, Leviticus, 461, 462.
 —First six, of John, Revelation, 132-156.
 —in war time, Numbers, 99.
 —The seventh, Revelation, 189-195.
 —signalled the advance, Numbers, 97.
 —Silver, Numbers, 95.
- TRUST in God, Psalms II., 183; III., 37; Ecclesiastes, 185; Jeremiah I., 63, 354; Galatians, 386.
- TRUTH, Ephesians, 329-333.
 —Ascertainment of, I. Kings, 9.
 —Children unable to understand it all, Genesis, 7.
 —Christian conduct the issue of, Romans, 321-335.
 —an essential attribute of God, Genesis, 102.
 —finally triumphs, I. Samuel, 207.
 —Jesus Christ the, John I., 124-128.
 —not discovered in a day, Genesis, 159.
- TRUTH, revealed gradually to men, Genesis, 6.
 —rules the world, Deuteronomy, 231.
 —will prevail, I. Kings, 441.
- TUBAL-CAIN, Genesis, 47.
- TUBERCULOSIS and cattle, Leviticus, 297.
- TURNING POINTS IN LIFE, Genesis, 247; Joshua, 299; Judges, 105.
 —Effects of, Genesis, 304.
 —Jacob's, Genesis, 301.
 —hinge on trivial incidents, John I., 135.
 —must come, Judges, 375.
- TWILIGHT, Genesis, 250.
- TYCHICUS, Ephesians, 431; Colossians, 371-382; Pastoral Epistles, 410, 411.
- TYNDALE, Ecclesiastes, 303; Pastoral Epistles, 412, 413; James, 200, 222.
- TYNDALE, Professor, on creation, Genesis, 9.
 —on religious sentiment, Exodus, 287.
- TYPES, Teaching by, Chronicles, 125-132.
- TYPICAL SIGNIFICANCE, of the burnt offering, Leviticus, 56, sq.
 —of the Exodus, Exodus, 264-269.
 —of feasts of seven months, Leviticus, 468-473.
 —of garments of high priests, Leviticus, 199.
 —of the Jubilee and Sabbath year, Leviticus, 510-518.
 —of the law, Hebrews, 163.

TYPICAL SIGNIFICANCE, of
the peace offering, Leviticus,
84.

—of the priesthood and taber-
nacle, Leviticus, 184.

TYRANNY, Cultured, Exodus,
18.

—has its succession, Psalms III.,
42.

TYRANNY is suicide, Twelve
Prophets II., 143-148.

—without relief, Ecclesiastes,
149.

TYRANNUS, Acts II., 347.

TYRE, Isaiah I., 288-300; Ezekiel,
230-259; Twelve Prophets I.,
127, 128; Acts II., 268, 392-
406.

U

- UEBERWEG, F., Isaiah II., 125, 126.
- UHLHORN, Gerhard, *Christian charity in the ancient church*, Hebrews, 316.
- UNBELIEF, Doom of, Numbers, 167.
- in God's goodness, Genesis, 23.
- of the cities, in Christ, Matthew, 149, 150.
- of the Jews, John I., 203.
- UNCTION, See EXTREME UNCTION.
- UNCLEANNES, and lasciviousness, Galatians, 365-366.
- by the dead, Numbers, 52, 220.
- Defilement by animals and dead bodies, Leviticus, 277-304; Deuteronomy, 290, 291.
- disregarded, Chronicles, 435.
- Ideas of, Numbers, 46.
- of childbearing, Leviticus, 313-326.
- of issues, Leviticus, 305-312.
- of Leprosy, Leviticus, 327-366; Numbers, 48.
- Real, Mark, 190-194.
- UNEXPECTED OCCURRENCES, I. Samuel, 280.
- UNITY OF CHRISTIANS, Numbers, 97; John II., 256; Ephesians, 218-226; Colossians, 303, 304, 408; Thessalonians, 201; Hebrews, 41.
- UNIVERSALISM of Christ and Paul, Hebrews, 141.
- UNLEAVENED BREAD, Feast of, Numbers, 351.
- of the passover, Exodus, 186.
- UNRECORDED SAYINGS OF CHRIST, James, 56, 89, 249, 362.
- UNSEEN, Sustained by the, Exodus, 41.
- THE UNSEEN UNIVERSE, Acts I., 47.
- UR OF THE CHALDEES, Genesis, 83, 84.
- URIAH, The Hittite, David and, I. Samuel, 303; II. Samuel, 158-168.
- URIM AND THUMMIM, Leviticus, 196; Numbers, 341; I. Kings, 122; Ezra, 45-47.
- USSHER, Archbishop James, Acts II., 318, 362; Ephesians, 15.
- USURY, Ezra, 247-258; Psalms I., 138.
- UTTERANCE, The gift of, I. Corinthians, 26-28.
- UZ, Job, 19.
- UZZAH, Death of, II. Samuel, 88.
- UZZIAH, See AZARIAH, King of Israel.
- Isaiah I., 20, 59, sq., 98.

V

- VAHEB IN SUPHAH, Numbers, 251.
- VALENS, Emperor, Acts II., 352.
- VALESIUS, Acts II., 439.
- VANITY, Feeding of, Ecclesiastes, 190, 214.
- of Absalom, II. Samuel, 258.
- of Haman, Ezra, 372-278.
- Use and abuse of the sense of, John Epistles, 149-163.
- VALLEY OF DRY BONES, Ezekiel, 342-355.
- "*VAS ELECTIONIS*," Acts II., 64, 65.
- VASHTI, Ezra, 352, 361-370.
- VATICANCOUNCIL, Acts I., 265; II., 238.
- VAUGHAN, C. J., Acts I., 226, 317; Revelation, 107, 258.
- VEIL, Paul on the use of the, I. Corinthians, 241-257.
- VENGEANCE, Desire for, Joshua, 332, 333.
- of the Covenant, Leviticus, 522-533.
- of God, Twelve Prophets II., 90-95.
- VENI CREATOR SPIRITUS, The hymn, Isaiah I., 186.
- VESPASIAN, Emperor, Acts II., 460.
- VIATICUM, James, 332.
- VIBIUS SALUTARIUS, Gaius, Acts II., 370, 371.
- VICES, Discarded, Ephesians, 290-304.
- VICTOR I., Pope, Acts I., 14.
- VICTORIA, Queen, Joshua, 80.
- VICTORY, Birth and, John Epistles, 223-235.
- The pause of, Revelation, 316-326.
- Through perils to, Peter, 223-235.
- VINCENTIAN RULE, Acts II., 100.
- VINE AND THE BRANCHES, The, John II., 173-190.
- VINEYARD, Parable of the, Hebrews, 31.
- VIRGIL, Acts II., 70; Ephesians, 127.
- VIRGINITY OF MARY, Perpetual, James, 31.
- VIRTUE, Peter, 246, 247.
- Safety of, Numbers, 279.
- VISION, and action, Jeremiah I., 69.
- of Eliphaz, Job, 106.
- of the glory of God, Ezekiel, 26-41.
- VISIONS, Consolatory, Revelation, 111-156.
- First consolatory, Revelation, 157-167.
- Renewed consolatory, Revelation, 238-258.
- Second consolatory, Revelation, 168-195.
- VITELLIUS, Acts II., 30, 33.
- VOCATION OF THE CHRISTIAN, Numbers, 123.

VOICE, The human, in Isaiah,
xl-lxvi, Isaiah II., 302,
406.

VOLTAIRE, John Epistles, 158.

—Maria Theresa of, John Epis-
tles, 96.

—on Pascal, II. Corinthians,
147.

VON SODEN, E., Ephesians, 11,
17.

VOWS, Concerning, Leviticus,
541-566; Numbers, 344, 361.

—of women, Numbers, 362.

—Thank offerings and, Leviti-
cus, 104.

—Unfulfilled, Genesis, 313.

W

- WAGES, Leviticus, 398.
- WAITING, Song of Solomon, 206-217.
- WALDSTEIN, C., Acts II., 372.
- WALKING WITH GOD, Genesis, 51-53.
- WANT, Labour principally to satisfy physical, Genesis, 30.
- WAR, Exodus, 254, Isaiah I., 51.
- Causes of, Chronicles, 83.
- Civil, Judges, 257.
- Jesus Christ and, Deuteronomy, 215.
- Methods of, I. Samuel, 450.
- not Christ-like, Joshua, 413.
- Paul on, II. Corinthians, 289-299.
- Prayer in, Jeremiah I., 396.
- Ruthlessness of, Joshua, 197.
- a sad necessity, Judges, 11.
- settled by champions, II. Samuel, 28.
- Spiritual, Joshua, 234, 235.
- Strategem in, Joshua, 196.
- “WARS OF JEHOVAH,” Book of the, Numbers, 251; Deuteronomy, 11.
- “WATCH AND PRAY,” Genesis, 77.
- WATCHFULNESS enforced, Mark, 357.
- of Nehemiah, Ezra, 243, 244.
- WATER, fails, Numbers, 224.
- of Jordan divided, Joshua, 108.
- WATERLAND, Daniel, I. Corinthians, 268, 269; Pastoral Epistles, 293, 306.
- WATSON, Richard, Acts I., 3.
- WAVE OFFERING, Leviticus, 178.
- “THE WAY,” Jesus Christ, John II., 131-133.
- Meaning of, Acts II., 32, 33, 34, 347, 362, 423.
- WAY OF THE SOUL, Numbers, 386.
- WEAKNESS, Strength and, II. Corinthians, 342-358.
- WEALTH, Proverbs, 135-148.
- and generosity, Genesis, 118.
- and woe, Matthew, 59.
- Highest good sought in, Ecclesiastes, 187-228.
- not a proof of religious acceptance, Job, 137.
- Pursuit of, Thessalonians, 73; Pastoral Epistles, 193-198.
- True, Proverbs, 356.
- True use of, Luke, 346.
- WEISS, Bernard, Thessalonians, 91; Pastoral Epistles, 7, 15; James, 32, 50, 70, 76, 399.
- WEISSE, Christian H., Pastoral Epistles, 9, 407.
- WEIZSACKER, C. von, II. Corinthians, 320.
- WELLHAUSEN, J., Isaiah II., 238, 269; Jeremiah I., 371; Ezekiel, 400, 437; Twelve Prophets I., 128, 147, 160, 225, 246, 248,

- 262, 276, 278, 288, 301, 368, 370, 371, 380, 410, 411; Twelve Prophets II., 65, 72, 87, 111, 123, 133, 153, 156, 170, 171, 174, 204, 238, 246, 248, 287, 295, 297, 306, 309, 322, 362, 380, 472, 485, 487, 488, 489, 519.
- and the death of prophecy, Deuteronomy, 248.
- on Cultus, Numbers, 317.
- on the Decalogue, Deuteronomy, 61-63, 70.
- on Korah, Numbers, 199.
- on the Passover, Exodus, 176, 177; Leviticus, 450.
- on slaughter of Midianites, Numbers, 368.
- on Theocracy, Numbers, 6.
- on Tithes, Leviticus, 559.
- WESLEY, Charles, Acts II., 381.
- WESLEY, John, Acts I., 3, 137, 291, 381; II., 394; Romans, 63; Ephesians, 241, 322; Hebrews, 233.
- WESTCOTT, B. F., Daniel, 32, 92; James, 4, 7, 17, 24, 434, 439, 458; John Epistles vii., 62, 64, 104, 148, 166, 170, 184, 190, 199, 211, 219, 237, 283, 289.
- WESTCOTT AND HORT, II. Corinthians, 36, 110, 253, 279, 301, 311, 315, 346, 351, 364, 369; Galatians, 300; Ephesians, 15, 66; Revelation, 9.
- WETSTEIN, Johann Jacob, James, 296, 399.
- WHATELY, Archbishop Richard, Acts II., 73.
- WHIRLWIND, God in the, I. Kings, 433.
- WHITBY, Daniel, Hebrews, 248.
- WHITTIER, John G., Proverbs, 322.
- WICKED, Psalms I., 7, 45-47, 92-94, 310, 330, 345; II., 191, 196.
- WIDOWS, Pastoral Epistles, 153-155, 158, 163.
- WIEDEMANN, Alfred, Ezekiel, 281, 282.
- WIESELER, Karl, *Die Christen-verfolgungen der Caesaren*, Acts II., 336; James, 32.
- WIESINGER, A., James, 399, 418.
- WIFE, The, Proverbs, 399, sq.
- and husband, Colossians, 336-340; Peter, 107-118.
- WILBERFORCE, Wm., Acts I., 291.
- WILDERNESS, Discipline of the, Numbers, 256.
- Israel's residence in the, Joshua, 8.
- near Maan, Numbers, 245.
- Our life in the, Numbers, 124, 258.
- WILL, and work, Philippians, 137.
- Appeal to the, Deuteronomy, 100.
- Freedom of, Deuteronomy, 165; Pastoral Epistles, 40, 41, 57; James, 93.
- of God our sanctification, Hebrews, 177.
- subject to Christ, Psalms I., 14.
- WILLIAMS, Dr., Acts I., 134, 135, 137; II., 64.
- WILLIAMS, Isaac, James, 444; Revelation, 74, 126, 310, 368.

- WINE, Proverbs, 275-287; Jeremiah II., 50.
 —Prohibition of, Leviticus, 251.
 —Use of, I. Corinthians, 187.
- WISDOM, as a guide of conduct, Proverbs, 24-36.
 —Beginning of, Proverbs, 9-23.
 —better than mirth, Ecclesiastes, 139.
 —The chief good not in, Ecclesiastes, 127-133, 230-234.
 —Earthly rewards of, Proverbs, 37-51.
 —from above, James, 203-213.
 —from below, James, 191-202.
 —Man's, Psalms III., 11.
 —Meaning of, Proverbs, 10.
 —of God, Isaiah I., 238-242; I. Corinthians, 63-79.
 —of the past, Job, 138, 192.
 —of the serpent, Ezra, 260.
 —Person of, Proverbs, 92, 108, 123.
 —Quest of, Job, 313; Proverbs, 35.
 —Rewards of, Proverbs, 37, 109.
 —towards the non-Christian world, Colossians, 361-364.
- WISDOM, The book, Proverbs, 9, 10, 118; Song of Solomon, 219; Hebrews, 42; James, 69, 74-76, 287; Peter, 142; John Epistles, 137.
- WISDOM LITERATURE, Proverbs, 9; James, 68-75.
- WISE MEN, Coming of the, Matthew, 18-20.
- WITNESS OF THE SPIRIT, Romans, 224.
- WITNESSES, A cloud of, Hebrews, 259-269.
- WITNESSES, The two, Revelation, 177-188.
- WOLSEY, Cardinal, Fall of, I. Samuel, 32; II., Samuel, 271.
- WOMEN, Proverbs, 96, 132, 396.
 —Attractiveness of, Genesis, 58.
 —Claim of, Numbers, 139, 332.
 —Compromising their purity, Judges, 403.
 —Degradation of, Judges, 351.
 —despised, Ecclesiastes, 203, 225.
 —Dress of, Pastoral Epistles, 101, 102.
 —Good, Proverbs, 396-410.
 —in Jewish history, Ezra, 383.
 —Influence of, Genesis, 48; Joshua, 158.
 —Isaiah to, Isaiah I., 262-287.
 —Life of, Job, 75.
 —of Corinth, I. Corinthians, 241-257.
 —Place of, Judges, 417.
 —Preaching of, Chronicles, 263.
 —Social position of, Pastoral Epistles, 256.
 —suffer because of Eve's sin, Leviticus, 323.
 —with no vocation, Judges, 373.
- WOOD, J. T., *Ephesus*, Acts II., 281, 362.
- WORD, of Christ indwelling, Colossians, 325-328.
 —of God immutable, Hebrews, 63.
 —of God living, Hebrews, 63, 305.
- WORDSWORTH, Bp. Christopher, Pastoral Epistles, 134; James Epistles, 283.

- WORDSWORTH, Wm., Ezekiel, 37; Galatians, 341; Hebrews, 222; John Epistles, 234.
- WORK, Blessings of, Proverbs, 268.
- Dead, Hebrews, 88.
- Not all, Isaiah II., 309.
- Shining and, Philippians, 131-156.
- WORLD, The, better, Galatians, 31.
- End of, Hebrews, 166.
- Harvest and vintage of, Revelation, 245-258.
- Kingdom of, Revelation, 190.
- Meaning of, James, 229.
- of Isaiah, Isaiah, 91-102.
- Seductions of, James, 226-232.
- The term, Acts I., 257.
- Vanity of, John Epistles, 149-163.
- which we must not love, John Epistles, 136-148.
- without God, Genesis, 11.
- WORLDLINESS, and the care of God contradicted, Genesis, 138, 139.
- and its meaning, John II., 239-242.
- Modern, Judges, 234.
- not a real substitute for God's promises, Genesis, 161.
- not satisfying, Genesis, 115.
- of Saul, I. Samuel, 152.
- rebuked, Philippians, 353.
- WORSHIP, Aesthetic, Colossians, 192-193.
- and conduct, James, 320-322.
- and excitement, James, 315-320.
- and music, James, 320.
- WORSHIP, Behavior in Christian, Pastoral Epistles, 94-103.
- Coldness in, Luke, 228.
- Daily, Numbers, 345.
- Elements of, Pastoral Epistles, 82-95.
- an essential function of the Church, Ezekiel, 498.
- Fine places of, II. Samuel, 99.
- Forms of, I. Samuel, 80.
- Hypocrisy and, Psalms II., 122.
- Instinct for, Exodus, 287.
- Law of, Exodus, 336-338.
- Man's faculty for, Genesis, 11.
- More effective method, Ecclesiastes, 158.
- New Testament idea of, Leviticus, 444-446.
- of Israel centralized, Deuteronomy, 20, 262-266.
- of Israelites, Numbers, 295.
- Public, Pastoral Epistles, 95, 100.
- result of revelation, Hebrews, 3.
- Ritual, I. Samuel, 190; I. Kings, 186-192.
- Simplicity of, John I., 154; Philippians, 183.
- Spiritual gifts and public, I. Corinthians, 309-324.
- Temple, I. Kings, 193-201.
- WORTHLESSNESS, Proverbs, 84-91.
- WRATH OF GOD, Leviticus, 242; Isaiah I., 47, 55; Colossians, 278-282; Thessalonians, 62-64.

WRIGHT, Arthur, <i>Composition of the Four Gospels</i> , Thessalonians, 202.	WRONG, acknowledged, Genesis, 108.
WRITING, an early accomplishment, Deuteronomy, 472; Judges, 19.	—can never be the strong, Judges, 182.
	—Right and, Psalms I., 304.
	WYCLIFF, John, Acts II., 227.

X

XENOI TEKMOREIOI, Societies of, Acts II., 364.	XENOPHON, Isaiah II., 111, 164, 165, 169, 179; Daniel, 58, 206, 216.
XENOPHANES, Isaiah II., 125.	

Y

YOUNG, Dangers of the, Proverbs, 34.	YOUNG, Hopefulness of the, Numbers, 172.
--------------------------------------	------------------------------------------

Z

- ZACHAEUS, Proverbs, 367.
- ZECHARIAH, King of Israel, II. Kings, 206.
- ZADOK, The priest, II. Samuel, 129, 233; I. Kings, 115.
- ZAHN, Theodor, James, 21, 70, 370.
- ZALMUNNA, Fate of, Judges, 192-194.
- ZARATHUSTRA, Deuteronomy, 473; Jeremiah I., 243.
- ZARED, The valley, Numbers, 251.
- ZAREPHATH, See SAREPTA.
- ZEAL, Isaiah I., 130.
- of Christ, Joshua, 198, 199.
- ZEALOTS, James, 198, 221, 277, 285; Peter, 124.
- ZEBAH, Fate of, Judges, 192-194.
- ZEBUL, Judges, 222.
- ZEBULON blessed by Jacob, Genesis, 434.
- ZEBULON, The tribe, Inheritance of, Joshua, 320, 321.
- Moses abuses, Deuteronomy, 468.
- ZECHARIAH, Son of Jehoida, II. Kings, 158-164; Chronicles, 408.
- ZECHARIAH, The book, Hebrews, 115, 122.
- i-viii, Twelve Prophets II., 253-328.
- ix-xiv, Twelve Prophets II., 447-490.
- Faith of, Hebrews, 264.
- ZECHARIAH I., 3, James, 244.
- 13, Romans, 283.
- 18, 19, Daniel, 108.
- ZECHARIAH II., 1, 2, Revelation, 168.
- 4, 5, Psalms III., 315.
- 5, Revelation, 169.
- 5-17, Daniel, 11.
- 6-10, Daniel, 11, 108.
- 8, Galatians, 450.
- 10, 11, Isaiah II., 211.
- ZECHARIAH III., 1, Chronicles, 290; Song of Solomon, 220; Ephesians, 400; James, 460, 461.
- 2, Daniel, 180, 181.
- 8, Chronicles, 144; Isaiah II., 280.
- 8-10, Daniel, 11.
- 10, Deuteronomy, 364.
- ZECHARIAH IV., 1, Jeremiah II., 340.
- 1-14, Leviticus, 475.
- 2-12, Exodus, 383.
- 3, Jeremiah I., 260.
- 6, 7, Ezra, 81; Isaiah I., 185.
- 7, Revelation, 141.
- 10, Chronicles, 95, 356; Daniel, 191, 325.
- ZECHARIAH VI., 1-8, Daniel, 108.
- 11, 13, Hebrews, 115.
- 12, Hebrews, 122.
- 13, Mark, 446.
- ZECHARIAH VII., 3, Mark, 65.
- 5, 6, Mark, 65.

ZECHARIAH VII., 14, Psalms III., 146; Hebrews, 122.
 —16, Hebrews, 123.
 ZECHARIAH VIII., 16, Ephesians, 293.
 —19, Ezekiel, 207; Mark, 65.
 ZECHARIAH IX., 8, II. Kings, 68.
 —9, Daniel, 250; Matthew, 396.
 —5, II. Kings, 194.
 —10, Psalms II., 316.
 ZECHARIAH X., 1, James, 293.
 —3, Jeremiah II., 301.
 —10-12, Revelation, 270.
 ZECHARIAH XI., 1, Jeremiah II., 101.
 —1-17, II. Kings, 220.
 —4-17, I. Kings, 280.
 —7-14, II. Kings, 219.
 —12, Matthew, 396, 415.
 —13, Exodus, 345.
 ZECHARIAH XII., 1, Psalms III., 185.
 —8-14, Leviticus, 537; Chronicles, 144.
 —9, Peter, 178.
 —10, Leviticus, 471.
 —11-13, II. Kings, 408; Jeremiah I., 24.
 —12-14, I. Samuel, 92; I. Kings, 143.
 ZECHARIAH XIII., 1, Leviticus, 471, 537.
 —2-5, Jeremiah II., 113.
 —4, I. Kings, 361.
 —7, Matthew, 396; Mark, 386.
 —7-9, I. Kings, 280.
 ZECHARIAH XIV., Leviticus, 470.
 —1-7, Daniel, 321.
 —5, II. Kings, 194; Daniel, 191; Twelve Prophets I., 68; Thessalonians, 131.

ZECHARIAH XIV., 8, Jeremiah I., 85.
 —9, Peter, 328.
 —16, Revelation, 128.
 —20, Exodus, 408; Leviticus, 28; Revelation, 256.
 —21, Ezra, 101.
 ZECHARIAS, Father of John the Baptist, Benedictus of, Luke, 28, 42-44.
 —The mute priest, Luke, 15-28.
 ZEDEKIAH, last king of Judah, Jeremiah II., 166.
 —captured, Song of Solomon, 297; Isaiah II., 34, 35; Ezekiel, 101.
 —made king by Nebuchadnezzar, II. Kings, 437; Jeremiah I., 46; II., 96.
 ZEDEKIAH, The priest of Ahab, I. Kings, 488, 493.
 ZELLER, Edward, *Acts of the Apostles*, Acts I., 230, 326; II., vi; Galatians, 124; James, 138.
 ZELOPHEHAD, Daughters of, Numbers, 331, 406; Joshua, 309.
 ZENAS, Pastoral Epistles, 203, 208.
 ZEPHANIAH, The book, Twelve Prophets II., 35-75.
 —Date of, Twelve Prophets II., 37.
 —Text of, Twelve Prophets II., 35, 36.
 ZEPHANIAH I., 1, II. Kings, 375.
 —2, 3, Jeremiah I., 180.
 —4, II. Kings, 233, 388; Twelve Prophets II., 14.
 —5, II. Kings, 361, 390.

- ZEPHANIAH I., 7, Jeremiah I., 68.
 —8, II. Kings, 427.
 —9, Ezekiel, 428.
 —15, 16, Revelation, 313.
- ZEPHANIAH II., 3, Peter, 328.
 —4, II. Kings, 194, 375; Jeremiah I., 14.
 —10, Isaiah I., 274.
 —12-15, II. Kings, 376.
- ZEPHANIAH III., 1-11, II. Kings, 372.
 —3, 4, Jeremiah II., 277.
 —7, Jeremiah I., 127.
- ZEPHATH, Judges, 25.
- ZERACH, The Ethiopian, defeated by Asa, I. Kings, 323.
- ZERUBBABEL, Ezra, 6, 40, 84, 107; Twelve Prophets II., 298.
- ZIBA and Mephibosheth, II. Samuel, 137, 242.
- ZIKLAG, David at, I. Samuel, 397, 416-418; Psalms I., 300.
- ZIMRI, King of Israel, I. Kings, 337-338.
- ZION, The name, Song of Solomon, 104.
- ZIPH, Wilderness of, David in the, I. Samuel, 359.
- ZIPPOR, Numbers, 262.
- ZIPPORAH, wife of Moses, circumcises her son, Exodus, 82.
- ZOAN, Psalms II., 389.
- ZOLA, M., Proverbs, 66.
- ZOPHAR, first speech, Job, 154.
 —his character, Job, 102.
 —no mere echo, Job, 161.
 —second speech, Job, 242.
 —third speech, Job, 309.
- ZOPHIM, Numbers, 299.
- ZOROASTER, Ecclesiastes, 55.
- ZUPH, I. Samuel, 128.
- ZWICKAU PROPHETS, Pastoral Epistles, 70.

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